The Lutheran Outlook

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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VOLUME ~~XVII~~ 18 AUGUST, 1953 NUMBER 8

The Editor's Page

Who's Who—Lutheran ministers represented by articles in this issue are Pastors Kurt Hartmann, of Pflugerville, Texas, George Muedeking of El Cerrito, California, Earl Milbrath of Toppenish, Washington, Paul Brinkman, Jr., of Portland, Oregon, and Lester Heins of Toledo, Ohio. I am sorry not to have more frequent articles by laymen. If you know of a capable layman—or woman—who has something of interest to say to Lutherans in general, encourage him to write it out and send it in. And all readers, clerical or lay, are urged to become contributors. This magazine is a cooperative venture which must be supported by contributions of thought as well as by contributions of money. I am always reminded of "The Wake," a column in the Chicago Tribune, which prints this couplet regularly:

"The Wake depends — Help!
Upon its friends — Help!"

—O—

Collectivist Bias—Unfortunately, as far as I know, there is no secondary school history textbook which does not have a collectivist bias and which is not likely to make the student think that the United States has moved forward in spite of, rather than because of, the American business man and the capitalistic system. The reporting on business activity at any given period by the modern authors of textbooks usually results in an unfavorable impression, whereas real progress is almost invariably associated with trade unionism, anti-capitalist movements and theorists, and "strong" Presidents who increase the scope and impact of governmental power.—**A Public School Teacher.**

—O—

Social Gospel—Certainly we are not opposed to Christian charity . . . The "social gospel", however, we understand to be something entirely different. For the most part, at any rate, it looks to the state to carry out its program. Certain people decide that certain things ought to be done. They do not as a rule depend upon their own funds and the voluntary contributions of others with which to do them; but on the other hand seek city, state and federal legislation backed by ample appropriations to carry out the program. It thus becomes coercive . . . The "social gospel," then, originating in the minds of those who desire to help others, tends to become in practice the welfare state coercing all into executing the program of the dominant group. One of the results is the drying up of Christian charity.—**Christian Economics.**

—O—

Confident Colleges—In order to enlarge the general support given to higher education, to dissipate any possible suspicion and fear that the American way of life is not being taught and upheld in the colleges, and in order to enhance the welfare of the nation in its endeavor to uphold the traditional liberties and freedoms, this Commission urges the Association to cooperate with any responsible committee, should such be appointed by President Eisenhower, for the purpose of making a study of higher education as it touches upon these matters. — **From the Report of the Commission on Academic Freedom and Tenure (on the subject of the investigation of Communism in colleges) to the Association of American Colleges.** (How different from the attitude of Protestant church leaders!—Ed.)

—O—

Mary Worship—All priests who are able to offer the Eucharistic Sacrifice every day should remember the bishops and priests who, far from their churches and faithful, have not the possibility of ascending the altar to offer divine sacrifice and to nourish themselves and their faithful with the Divine Food . . . so that in every part of the world and in all rites which constitute the ornament of the Church, there shall be raised to God and His Heavenly Mother unanimous voices imploring divine mercy on behalf of all afflicted Christian communities.—**Pope Pius XII.**

Sheen Program—However much they like the Sheen program, many viewers, including churchmen of all faiths, are beginning to feel sorry for Bishop Sheen on two counts. They are wondering if he has not got himself trapped in the unfortunate position for a churchman of being a salesman. Just as "Uncle Milty" sells certain gasoline and lubrication products and "Lucy" sells a particular brand of cigarettes, so now Bishop Sheen has been made the "show" to pull an audience for the sale of certain manufactured goods. Always the world is glad to drag the church down to its level . . . The world feels quite comfortable when a congregation raises money through devices closely akin to gambling. So the materialistic world today rejoices that it has made one of America's outstanding churchmen into a huckster. —**Presbyterian Life.**

The Lutheran Outlook

Official Organ of the American Lutheran Conference

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Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 19[illegible] and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,266, and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at 20 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $3.00 per year in advance; $5.00 for two years in advance; $4.00 per year to foreign countries, or two years for $7.00.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

OLUME XVII | AUGUST, 1953 | NUMBER 8

EDITORIAL

Reds and Our Churches

Congressman Velde's suggestion last spring that the churches might be investigated with regard to Communist infiltration caused quite a commotion. (See May issue of Outlook, "Church and Communism"). But that was nothing to the hubbub raised an article, "Reds and Our Churches," in the *American Mercury* by J. B. Matthews. One sentence of that article has been widely quoted. It reads:

"The largest single group supporting the communist apparatus in the United States today is composed of Protestant clergymen."

have a notion that that is a simple statement of fact ch can be demonstrated without too much diffiy. But Protestant leaders went straight up into the Bishop William C. Martin, president of the National ncil of Churches, said the Matthews article was er "deliberate Communist propaganda or . . . . the lation of a degree of stupidity and misrepresentation ch can be reached only in an atmosphere of susn, distrust and fear." And Dr. Franklin C. Fry, ident of the United Lutheran Church, said the le was "as unjust an attack on the Protestant clergy was unprovoked. Christian ministers can be deled upon to detect and resist Communism."

ethinks the brethren do protest too much. Can stian ministers indeed "be depended upon to de- and resist Communism"? That is the question. To ly say that they can is begging the question. There nsiderable evidence, as we shall see, that numbers hem were not able to "detect" the machinations of munist propaganda behind various "peace" and "friends of Russia" movements, and therefore did not only not "resist" them but lent their names as sponsors to such movements and thereby gave them impetus. They are probably ashamed now of the way they were taken in; but to howl to high heaven that all Protestantism is being indicted sounds like an attempt to forestall any investigation that might reveal how stupid they were.

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Mr. J. B. Matthews, author of the article that brought the flailing wrath of the Protestant leaders down upon him, is hardly one to be accused of "deliberate Communist propaganda or stupidity and misrepresentation." Formerly a Methodist minister, by his own statement at one time a fellow traveler, he was for seven years, 1938 to 1945, adviser to the House Un-American Activities Committee. According to Columnist George Sokolsky, himself an experienced opponent of Communism, Mr. Matthews is the foremost expert in America on Communist tactics of infiltration.

Mr. Matthews was appointed by Senator Joseph McCarthy to be adviser to his sub-committee on investigations. The article was written weeks before the author's appointment, and he said if he had known he would be appointed to that post, he would have not written the article. When it came out and the Protestant leaders went head-hunting, Senator McCarthy defended his appointment of Mr. Matthews. Then the three Democratic members of the McCarthy sub-committee, McClellan of Arkansas, Symington of Missouri, and Jackson of Washington, resigned in a huff. When President Eisenhower was prevailed on by telegrams from eccle-

siastical big names to side with them publicly, Mr. Matthews resigned.

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Let us see what Mr. Matthews said and how he has been misrepresented by clergymen. Columnist David Lawrence points out two sentences in Mr. Matthews' article "which should have been included in every news dispatch purporting to describe the controversy" but which were "generally omitted." Here are the two sentences:

> "It hardly needs to be said that the vast majority of American Protestant clergymen are loyal to the free institutions of this country, as well as loyal to their solemn trust as ministers of the Gospel.
>
> "In a sense, this overwhelming majority is embarrassed by the participation of the minority in the activities of the most sinister conspiracy in the history of the world."

Those sentences were not quoted by the clergymen who telegraphed their protest to President Eisenhower. They quoted the other sentence given above, "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen."

You see, Mr. Matthews did not accuse the Protestant churches of having Communistic leanings. He accused a small minority of Protestant clergymen, but said "the vast majority," "the overwhelming majority" are loyal. He mentioned the figure of 7,000 over the last 17 years, but that did not mean that 7,000 clergymen were Party members. He said the 7,000 included Party members, fellow travelers, espionage agents, Party line adherents, and unwitting dupes. No doubt the last two groups included the great majority of the 7,000.

But notice how the clergymen stretch Mr. Matthew's statement into a horrendous accusation against all Protestant clergymen. Dr. John Sutherland Bonnell, Protestant, Prof. John A. O'Brien, Catholic, and Rabbi Maurice H. Eisendrath, all three representing the National Conference of Christians and Jews, sent President Eisenhower a telegram saying, "The sweeping attack on the loyalty of Protestant clergymen . . . . is unjustified and deplorable." What sweeping attack? The figure 7,000 represents less than 3 per cent of Protestant ministers, and most of those were accused not of disloyalty but of stupidity—of being dupes, not Party members.

President Eisenhower's reply also showed that he had been given to understand that the article was a general accusation against Protestant clergymen. He said, "Generalized and irresponsible attacks that sweepingly condemn the whole of any group of citizens are alien to America . . . When these atttacks . . . condemn such a vast portion of the churches or clergy as to create doubt in the loyalty of all, the damage is multiplied." Notice that it has now become a "generalized" attack that "sweepingly" condemns the "whole" of a group of c zens, that condemns a "vast portion of the churches clergy."

Is that fair to Mr. Matthews?

I notice that a lot of preachers and ecclesiast groups have passed resolutions objecting to investi ing committees stigmatizing individual clergymen having been dupes of Communistic propaganda with giving those clergymen a chance to be heard in t own defense. But do the clergymen themselves p fair? Do they even tell the truth when they are ac ing someone? When Mr. Matthews resigned, he reque that the McCarthy sub-committee give him a hear in regard to his magazine article. He said that charges were accurate and could be documented. Mr. Matthews is out now, and discredited, and it is likely that he will be heard. The clergymen have sw him out of the way by grossly exaggerating his st ments, and with a great show of holy indignation.

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How much justification is there for accusations some Protestant clergymen allowed themselves to used by Communist propaganda fronts? That is w we want to find out, and what some Protestant lead seem to be afraid we will find out.

1. On April 1, 1951, a committee of the House Representatives listed in a public report the names 471 Protestant clergymen as participants in the C munist-inspired "peace offensive."

2. In 1947, J. Edgar Hoover, director of the Fed Bureau of Investigation, testified before a House c mittee: "I confess to a real apprehension so long as Communists are able to secure ministers of the Gos to promote their evil work and espouse a cause tha alien to the religion of Christ and Judaism."

3. As I began writing this editorial newscaster Ed C. Hill came on the air. He reported that Bis DeWolfe of the Episcopal diocese of Long Island stated that he had known several ministers who w Communists or Communist sympathizers.

4. In the April, 1953, Christian Herald, Herbert Philbrick, nine years an F. B. I. counterspy in the ra of the Communists, wrote: "Don't be eager to s the ready-made and prepared petition or statem . . . . It is far better to make your own statement your own words, and that you say what you think rat than what a secret Communist wants you to th . . . . Don't sign a petition simply because the name a prominent preacher already appears on the list."

5. A former Communist testified recently before investigating group that the Party "planted" meml in a theological seminary from which they gradua into the ministry.

6. July 7, 1953. The American Council of Chris Churches sent a telegram to Senator McCarthy urg that "the spotlight be thrown on religious leaders aid Communism," and saying, "Communism has too l been free to operate through clergymen who h enjoyed immunity from investigation." The same

). Jackson of California showed his colleagues a idle of petitions with over 100,000 signatures sup- ting a probe of Communist infiltration of churches. is the feeling of these thousands of church members," l Mr. Jackson, "that there has been a possibility of h infiltration, and there is a popular demand for a be."

hose petitions were circulated by the American ncil of Churches, a smaller and extremely funda- ntalistic rival of the National Council of Churches. American Council has often accused the leader- of the National Council of being unorthodox, liberal, -wing, and pink. I am not defending them; I am ply saying that here is a considerable segment of erican church people who believe a probe of Com- nist infiltration of the churches is in order.

. July 8, 1953. At a closed session of the House -American Activities Committee in New York "sev- l" American clergymen were named as members of Communist Party by two ex-Communists, Ben- in Gitlow and Joseph Kornfeder. Rep. Clardy of higan, acting chairman, said Mr. Kornfeder told the Party "planned to—and did—infiltrate the ks of the clergy."

. July 9, 1953. Before the same House Committee, ther ex-Communist, Manning Johnson, identified number" of American clergymen as Communists or ow travelers, according to Rep. Sherer of Ohio. Mr. rer said that unless the American people are made y aware of this program (of infiltration), "it will re- n a serious danger to the Church in America, just it is to the labor movement, the educational and ertainment worlds, and every field of American ."

close with a paragraph from David Lawrence: ould some committee of Congress find out exactly how ny persons in the clergy are really involved in some the categories mentioned by Matthews and the na- e of their activities?"

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egorizing

llegorizing is something that is done in preaching, that ought not to be done. It is putting a fanciful ning into the text which is not there and was er intended to be there.

et me give you an example. A news item under Washington date line gives the following account of rvice in the National Presbyterian Church attended President Eisenhower:

> "The Rev. ——— ———, pastor, chose as the text of his twenty-minute sermon: 'They cast four anchors out of the stern and wished for the day.' Dr. ——— described the anchors that man has through life's voyage as duty, social approbation, prayer, and love of God."

The text is from the well-known passage in Acts 27 describing the wreck of the ship carrying the apostle Paul. When Luke wrote it he was thinking of real anchors, used for holding real ships in position. What right has anyone else to put a different meaning into the text? Let us see what the allegorizer does.

1. If the anchors spoken of in the text are "duty," "prayer," etc., he is making the text say that the ship's company threw duty, social approbation, prayer, and love of God out of the stern. How does one throw duty and prayer and other intangible things out of a ship? And why would one throw them out?

2. He is serving notice to all who hear him that what the Holy Spirit actually said in any given text means nothing to him. His fanciful interpretation declares that he considers himself qualified to change and improve the meaning of the Holy Spirit. To my mind, that comes close to being blasphemy.

3. He is training his hearers in a thought-habit that is disastrous to Christian faith in the truth and authority of the Word of God. A text can mean any fanciful thing that any given preacher may happen to think of. This preacher happened to think of these four things as figurative interpretations of the anchors. The next preacher may think of four other things. Then the text has no meaning in itself, but may be twisted in any direction, depending on the fancy of the preacher. The ultimate result of such preaching is to destroy all respect for the Word of God.

Yet some preachers actually are proud of their ability to deal thus whimsically with a text. How silly can you get? Suppose you wanted five parts to your sermon. Well, there is the word of the Lord Jesus to the Samaritan woman: "Thou hast had five husbands." Just read that much for a text; don't bother about the context or the real meaning. See if you can think of five loves of a woman: her family, her home, her bridge club, her mirror, and her favorite department store. There you are, on the brink of a wonderful sermon on "A Woman's Five Husbands." Announce it on your bulletin board and in the newspapers, and people will flock to church to hear how you can pervert the Word of God.

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Common Confession

In the Correspondence department, July issue, a writer said, "Now our men (ALC) got together with the Missourians to work out a Common Confession. And Missouri was victorious! . . . . They sacrificed the Biblical-Lutheran truth to the Missouri heresy! And our men yielded . . . ."

The writer also paid me the compliment of saying, "Doctor, we common mortals take you for a theologian," and asked me to do some thundering on the subject.

Since I have never been considered enough of a theologian to be on any intersynodical committee, I declined to rush in. But since then other things have come to my attention which may make for interesting reading, at least, on the general subject of "Who yielded?" or "Which side won?"

First there was a letter from an ALC pastor in Texas. (I had better leave him anonymous, too. I want to let some of my correspondents say what they have on their minds without letting themselves in for local recriminations). The Texas man said, "You certainly disappointed me by not accepting the request to write about the Common Confession . . . . The letter from (Name withheld) gives me a toe-hold on something which I sensed was sticking around but could not localize. Or is it also possible that (Name withheld) is mistaken?"

Then there was a letter from a Missouri Synod pastor, also in Texas. He said, "Re the first letter on the Correspondence page of the July Outlook, am I right in assuming that the writer is of the ALC? Has the ALC in reality accepted the Common Confession?"

The ALC man seems to be afraid that we of the ALC have accepted it, and the Missouri man seems to suspect that we have not. The answer to both is, We have.

Now let us look in on the Houston convention of the Missouri Synod. A news dispatch of June 25 said that a South Dakota pastor attempted to have Missouri's adoption of the Common Confession, Part I, in 1950 declared unconstitutional. Synodical delegates turned down his proposal overwhelmingly, only 17 voting in favor of it. Three days later another news dispatch said that the Wisconsin Synod sent in a request asking the Missouri Synod to reverse its stand on a doctrinal agreement with the ALC, and to suspend all further doctrinal discussions with the ALC. The Missouri delegates not only turned down Wisconsin's request but urged that their Doctrinal Unity Committee continue discussions with the ALC. Not only has the ALC accepted the Common Confession, but so also has the Missouri Synod; and that with such firmness that it is willing to deny a request from the Wisconsin Synod, with which it is affiliated, to continue discussions with the ALC with which it is not affiliated.

In the meantime someone sent me a copy of the *Orthodox Lutheran* for July, 1953. This paper is published by the Orthodox Lutheran Conference, a splinter group of about 13 pastors and congregations (I think that figure is nearly correct) who have broken with Missouri and who hold that Missouri is no longer orthodox. One of their number has published a tract or pamphlet called "The Difference" in which he purports to show that Missouri's doctrine as expressed in the Common Confession is not the same as Missouri's doctrine as expressed in an earlier confession called the "Brief Statement." In other words, Missouri and the St. Louis theologians in particular have become too "liberal" for them, so they split off and started their own orthodox seminary a year ago. They hold Missouri receded from its former position.

The July *Orthodox Lutheran* contains part of the t mony in the factional dispute in Trinity congrega Chesterfield, Mo., where part of the congregation w to join the Orthodox Lutheran Conference and wants to remain in the Missouri Synod. One witness ed was Dr. Walter A. Baepler, who is chairman of Doctrinal Unity Committee of the Missouri Sy President of Concordia Seminary, Springfield, Illi and President of the Synodical Conference. The t of Dr. Baepler's position was that there is no doct difference between the Orthodox Lutheran Confer and the Missouri Synod, no doctrinal difference bet the Missouri Synod of the Common Confession and Missouri Synod of the Brief Statement (and there no reason for splitting the congregation at Chesterfi But notice how the lawyer for the Orthodox group Dr. Baepler into a corner. The questions and ans follow, the lawyer questioning Dr. Baepler.

"Q. Now, did this committee of which you we member representing the Missouri Synod and the committee representing the American Lutheran Ch did they reach a common ground on the Com Confession?

"A. They certainly did.

"Q. Now, in the reaching of that common gr or Common Confession, Doctor, did the Missouri S recede from the position that you went in defer as a member?

"A. Recede, you say?

"Q. Yes, sir.

"A. They did not.

"Q. Did the American Lutheran Church comm members recede from their position?

"A. It just depends upon how you look at the t You must remember this controversy began about 70 years ago. You have an entirely different gener today. We maintain that the Common Confession presses our doctrinal position. That, of course, w imply that the ALC receded."

That will be news to the members of the ALC mittee. And it will support the contention of the contented in the ALC who fear that their comm members "yielded" to the intransigence of Miss

What the two committees were trying to do i Common Confession was to find a way of expre the Scriptural faith of both Churches in a way would be satisfactory to the members of both. That r that ALC members had to concede that Missourian not Calvinists on the subject of predestination, never were. But it also meant that the Missourian to concede that the ALC is not synergistic, and was. That is, there had to be some conceding on

sides, some "receding" (?) from a former attitude in the name-calling era.

If this conciliatory spirit is not to prevail, if one side says to the other, "We have always been right; you had to come to us," and the other side says, "No, we have not receded, but you have"—then obviously there will continue to be controversy to the end of time, and no amount of theses, statements, confessions will ever get anywhere.

The trouble is that we are dealing with a mystery that we cannot solve logically. The mystery inheres in two Scriptural propositions that form a paradox: 1. God wants all men saved. 2. Not all men are saved. The doctrine of universal guilt is involved and the doctrine of universal grace. The question is, "Why some, and not others?"

The Calvinist solves the logical problem by denying the doctrine of universal grace and emphasizing the sovereign will of God. He arrives at a special will of God to save some, not all, and a special and irresistible grace exercised in their behalf.

The synergist solves the logical difficulty by finding a difference in men, some being more worthy than others; but by so doing he must deny the doctrine of universal guilt and the total depravity of the whole human race.

The Lutheran can neither deny the plain Scriptural doctrine of universal grace nor the plain Scriptural doctrine of universal guilt. He must let them stand side by side, whether he can reconcile them logically or not.

He does not say, "He has redeemed me *because* He chose me arbitrarily from eternity."

He does not say, "He has redeemed me *because* He saw in me some merit that was not in others."

He simply says, "He has redeemed me," and does not try to thrust his own human "becauses" into the will of God.

Perhaps it would be well to append here the pertinent paragraph from the Common Confession, Part I:

IV. *Election*

God from eternity, solely because of His grace in Christ and without any cause whatever in man, elected as His own all those whom He makes and keeps members of His kingdom and heirs of eternal life. The Holy Spirit by the Gospel has called us and assured us of our status before God, testifying to us that He has chosen us for Himself in Christ from the foundation of the world, and by the imputation of Christ's righteousness has given us the assurance that He will present us faultless before the throne of His glory.

Cf. Acts 13:48; Romans 8; Ephesians 1; I Peter 1:1-9.

Sunday Desecration

A Guest Editorial

(Editor's Note—The following is a letter sent to all Catholic and Protestant pastors in the city of Columbus, Ohio, to be read from the pulpits).

In our Columbus area, we look with genuine concern upon the increasing disregard of the observance of Sunday as a day held sacred, either for rest or worship. . . .

Stores and business places of all kinds are not only opening their doors for business on Sunday, but are engaging in extensive and flagrant advertising, brazenly designed to induce people in our city to make Sunday a principal shopping day.

Such offenders are taking unfair advantage of the majority of conscientious business men, their competitors, who are faithfully closing their business places on the Lord's Day. As a consequence, creditable individuals have informed us that they feel this unfair competition so keenly they themselves will reluctantly be forced to open on Sunday also, if the others are not induced to close.

As Christians, we clearly recognize the right of business firms, operated by sincerely pious individuals who observe their holy day on Saturday, to remain open for business on Sunday . . . . provided those firms observe their religious holidays faithfully, do not use mock piety as a shield behind which they may practice obvious commercialism and unfair advantage over Christian competitors, or flagrantly advertise their Sunday openings in a manner designed to induce Christians to violate their conscientious observance of the day . . . .

We also point with a sense of shame to the fact that almost all the business places operating on Sunday in our city, with the exception of a limited number classified as "essential services," are open in bold defiance of existing laws and ordinances clearly prohibiting such activity.

We recognize also that public opinion alone can furnish the basis for enforcement of law.

We urge all citizens . . . . to rise up and demand that the increasing desecration of our Lord's Day be terminated.

Finally, we recognize that no place of business will open its doors after the number of patrons who cross its thresholds on Sunday make such an opening unprofitable. We therefore urge the Christian citizens of our community to examine their consciences in this respect, and refuse henceforth to be a party to this encroachment upon Sunday observance by supporting business firms that show disrespect for the Lord's Day.

Do We WANT Lutheran Unity?

Kurt Hartmann

We WANT Lutheran unity, do we? How badly do we want it? What are we willing to do to get it? Do we NEED Lutheran unity? Do we need Lutheran unity MORE than we need some other things? What do we need more than Lutheran unity? What do we need which will effect Lutheran unity?

Just a bunch of unrelated questions! So what? But are they? Let's see.

Your most-willing-to-learn scribe has attended intersynodical conferences, seminars, and what have you, quite regularly for the past decade or longer. He recalls vividly one of the first such meetings in a certain conference. The ground was well prepared, the proper elements were brought to that conference—not for a move toward Lutheran unity, apparently, rather for further disunity. The conference ended with each side and each individual present more deeply set or rooted in his ways than before. Instead of being convinced, 'We are Lutheran brethren, all one body we," we went away from the fray: We are different. We are disunited. We were united on one point only: Let us meet again and talk some more about the things in which we differ and, well, actually, little or nothing was said about those things in which we are alike. We did not even pray together, as I recall the situation. Was Jesus welcomed into our midst?

At a later meeting, or was it a truce talk conference?, same saw. Except this one became a bit lively. It brought to light the ignorance (or was it something better? or worse?) of one of the brethren. Of course, it was a minor issue, for that reason it became delightfully interesting, for the other side!

By some mysterious way unknown and unrecallable to me at this time there was a discussion about the water of the Red Sea which formed walls of protection for the children of Israel. One of the brethren present denied that the water was to either side of the people as a wall, and stated that we just think that was the case, that the Scriptures do not say anything about that matter. This brother even stated that the artists were to blame for such an idea. Apparently the artists knew their Scriptures better than this brother pastor, for the presiding officer of that meeting walked up to the pulpit, took down the pulpit Bible (the pulpit Bible is printed in much larger letters, you know), laid the Bible on the desk and opened it to Exodus, chapter 14, verse 22, and read. What does it say there? Suppose you look it up.

Naturally, the brother pastor was excused for a lapse in memory. Don't we all have too many of such animals in our memory? lapses, that is!

At any rate, on to the conclusion of that conferen It concluded on one note of unity. Let us continue th meetings. Mark well, merely continue the meetin The greater question, Are we gathering in the ri spirit? in Jesus' Name? was side-stepped, stiff-arm out of the conference. Continue the meetings, by means, continue to meet. At this point your ready move-for-closer-unity scribe thinks about the quest of the Psalmwriter, "Why do the heathen rage (m ginal reading, tumultously assemble)?" Why did brethren so furiously rage at these intersynodical, sh we say? sessions for Lutheran unity? or disunity?

Meeting followed meeting, seminar followed semin year followed year. Here it is, 1953. We still ha meetings, seminars, statements, confessions, declaratio both joint and unjoint, or disjoint (your choice is bet than mine!). Do we still have Lutheran unity . . . . a goal line? or have we crossed into the end-zone? wrong one, I mean? or have we stepped out of bou along the way? Where are we?

While all of this was going on one of the older bre ren, no longer with us here, told the story of how th had these meetings when he was a young pastor. had been in the ministry 50 years when he related th Even in those days they accomplished nothing mu One meeting almost broke up, or down, because see ingly they could not decide on the question, In wh language shall we carry on our discussion? In Gre In Latin? Hebrew? German? or in the English? seems the chairman insisted that whoever spoke f would decide the issue. If he held forth in the Hebr everyone else would have to speak in the Hebrew, At least THAT question appears out of the way today, more than one reason. Perhaps two World Wars b that much of unity into us, or disunity out of us, y have your choice.

What of 1953? Your ready-to-be-taught scribe attend a seminar, once again, 1951 style. The meeting oper with prayer, joint prayer, some would call it, and th sessions closed—each with the Lord's Prayer. No v repetitions were used there. But what if the se petitions were vainly re-petitioned? re-cited? re-sa have your choice.

On the way to that 1951 seminar your ready-to-reproved scribe spoke his convictions to the two bre ren with him, "We do not want Lutheran unity. we did, we would get it." The two brethren felt th was something wrong with the person who uttered s convictions. (There is). However, after the first h dozen speeches had been made in discussion of main speaker's topic, "Our Common Tasks," y

dy-to-be-corrected scribe laughed up his sleeve. At same time he felt deeply hurt that such was still situation after so many years. It was apparent t some brethren, with the exception of the main aker, had come with the conviction: Lutheran unity impossible. One of the first "discussers" voiced it t that bluntly. Later "discussers" said, "Let there be spread the idea that we are of the same opinion. ere IS a difference. We are not yet united." You what your scribe meant, "We do not want Luthn unity."

While the seminar was heartening, refreshing and ightening for all, in some respects, especially for ur just-about-ready-to-close-this-question scribe, we omplished only one thing: Let us continue the meets, the seminars, and all that.

Your scribe has come to this conclusion: What we need dly, if we badly need Lutheran unity, and if we uld reach the goal of Lutheran unity, is not more etings, not more seminars, not more declarations, tements, confessions, and the like. We have enough the latter three. Your scribe is ill-acquainted with st of them, honestly. Period. Here is what your ger-t o-d o-something-different-i n-the-direction-toward-theran-unity scribe thinks is needed most of all, first all whether in seminar or out of seminar. This is it: e SPIRIT and the MIND of Christ, which is great ough to say with Paul, and act accordingly:

'Let all bitterness, and wrath, and anger, and clamour, d evil speaking, be put away from you, with all mal. And be ye kind one to another, tenderhearted, forving one another, even as God for Christ's sake hath given you." Ephesians 4:31-32. King James Version. In the J. B. Phillips version it goes like this: "Let there be no more resentment, no more anger or temper, no more violent self-assertiveness, no more slander and no more malicious remarks. Be kind to each other, be understanding. Be as ready to forgive as God for Christ's sake has forgiven you."

In "The New Testament in Basic English" by Professor S. H. Hooke, the passage reads as follows: "Let all bitter, sharp, and anger feeling, and noise, and evil words, be put away from you, with all unkind acts; and be kind to one another, full of pity, having forgiveness for one another, even as God in Christ had forgiveness for you."

Dr. Goodspeed's version is most forceful: "You must give up all bitterness, rage, anger, and loud, abusive talk, and all spite. You must be kind to one another, you must be tender-hearted, and forgive one another just as God through Christ has forgiven you."

Your scribe is convinced that what the Augsburg Confession says in Article VII, Of the Church, is sufficient: "And to the TRUE UNITY of the Church it is ENOUGH to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies instituted by men, should be everywhere alike. As Paul says: One faith, one baptism, one God and Father of all, etc. Eph. 4:5,6."

Even then the spirit and the mind of Christ as described in Ephesians 4:31,32, above, must be there, in ALL OF US.

Your ready-to-listen-to: "Be still: and know that I am God," scribe, full of hope against hope.

P.S. There is on record also an "Affirmation." Likewise a "Manifesto."

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of the

AMERICAN LUTHERAN CONFERENCE

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A Twentieth Century Fellowship

Earl Milbrath

(Concluded)

Early Period, 1921 - 1927

During the early 1920's Frank Buchman felt that a revival must come to the world and that the best way for it to come would be through the colleges. It was after he left Hartford Seminary in 1922 that he decided to do more extensive work at various eastern colleges in the United States. In some articles on Buchmanism it is stated that his movement started in 1908; however, that cannot be established. The date given in the Group literature is that the movement began in early 1922 when Buchman decided to leave his job at Hartford and devote the rest of his life to what he felt was God's calling. That he made up his mind while on a train going from Hartford to Washington, D.C. in 1922 for the Disarmament Conference seems a little too easy to be given as the exact time the decision was made. Needless to say that from 1922 on, he was working without pay and he was still very interested in making acquaintances. He was at work during this time at Princeton, Yale, Harvard Williams and other colleges in the east organizing student groups into prayer cells. At Yale, "Sherry" Day was on the staff of student Christian activities; Sam Shoemaker secretary of Philadelphia Society at Princeton; "Hi" Lyon at Williams; John McCook Roots at Harvard. With these men numerous converts were made; more and more students joined what they liked to call the First Century Christian Fellowship Movement. These leaders that Buchman selected were placed by him after winning them to his ideas. He felt you could change this world not by working on paper but rather by changing each person's life. There was contempt for anything along the mass conversion line. Here is when he parted company with "Billy" Sunday with whom he had worked prior to going to China in 1918.[1] In the literature you read about these activities on the eastern campuses you note the stress on house parties, Bible reading, informal sessions and prayer gatherings. Dr. Van Dusen gives evidence that twenty-five of the most influential pastors on the east coast in the 1930's gave Buchmanism as the reason for their more consecrated life.[2]

"Something approaching revival . . . . began to stir the campuses of Princeton, Yale, Harvard, Williams, Smith, Vassar, Bryn Mawr—the most unlikely colleges in the land. During the summer holidays Oxford and Cambridge were the centers of activity."[3]

In these early years two religious events were held, one at Fitchburg, Massachusetts, in 1924 and the other at Waterbury, Connecticut, in 1926. The former w a well-planned evangelistic attack upon the city; Churc es cooperated, "there were even speeches given fr telegraph poles."[4] Possibly at this gathering the Bu manites were in the minority for Dean Brown of Y trained those that camped three days before the me ing in the art of street preaching. At Waterbury, Co necticut, there was some change for the Buchmani were in the majority and Shoemaker was in char Here more emphasis was placed "at the prelimina camp on preparation by self-purification" through pray meditation[5] and mutual confession. There was mo opposition at this assembly than the one at Fitchbu Massachusetts, for the news of the Princeton episo had just been published.

The Princeton episode occurred in 1925 and a lar stir was made; probably President Hibben had hea remarks from students and possibly there had even be petitions circulated and given to the president, d approving the tactics of the followers of Buchma Buchman had told the president that 85% of the s dents at Princeton were sex perverts. The statement sued by President John G. Hibben was, "as long as am president of the university (and I think I speak the whole administration) there is no place for Bu manism in Princeton."[6] This whole matter came to head in 1926 when the Philadelphia Society was c lecting funds for its annual drive. A magazine, *Ti* ran an article about Frank Buchman and his conce about sex; this account was published at the time the drive for funds. A committee was appointed by President of Princeton to investigate the society and was cleared by the committee, and this is thought to a pardoning of Buchmanism.[7] This incident at Prince put the damper on the First Century Christian Mo ment in the United States, at least for a few yea Probably in 1926 there were not a half dozen on eit side of the Atlantic who would acknowledge Buchm as their leader. Success had been meteoric but sh lived. Yet Buchman kept hopes high with a sm nucleus of followers.[8]

The Rising Period - Oxford Group 1928

During this period the base of operations chan from America to England. It was here in England d ing these years that much silent work went on and mu strategy was planned. It is true that during the ea years of this period growth was slower but it v

aded in a definite direction. (This direction was to world wide in scope). It is during this time that ere is an emphasis on stronger disciples and leaders are get more thorough training. That was the great fect in America. When the meetings were held, equently the discussions would get out of hand d as a result there was more harm done than good. uring the low period in America, Buchman appar-tly trusted anyone with the details of arranging a eeting or carrying it out. Now, however, it was diff-ent for he personally selected those who were to be his trusted inner circle. This inner circle which then d to spread outward was trained in strict, unques-ning loyalty to the group and its leaders. It is easy understand that as new persons became acquainted th those in the fellowship they would desire to be-ng and as they went to more and more meetings ey developed a loyalty to the group so that they could counted on. Frank Buchman would know how they uld act and he could send them to specific places r specific work at either Oxford or Cambridge when-er he was guided to do a 'particular' work. Buch-an would appoint with each new group a few older es who could check up and help these new ones in ugh spots and thereby give strength to the group by ing loyal to it. No argument and above all not against e leader nor the group—no matter if there would be mments or guidance that might be harmful to the oup that just would not be tolerated. After thorough aining in numerous areas, prayers, personal neatness, eech, etc. the leader thought the time was ripe to go rth and this they did. Now they were to cross the ean and one group of six sailed for South Africa d arrived there in the fall of 1928 and were called e Oxford Group. Later on teams went to South Amer-a, America, Canada and the Orient. It was in the early 's that rather sizeable forces came both to the United ates and to Canada and went from one important city another setting up little cells. They would seek to ake headquarters in this church or in that one, or in hotel or a large auditorium. There was much criticism their technique in America but elsewhere there ere many who praised the Oxford Group.

Larger meetings of the house-party type were held; ams would go to various cities in America and Canada. ther teams (groups) would follow and a cell would be arted in a city with the hope that it would be able to rry on the ideas of the Group. In the United States ev. Samuel Shoemaker, rector of Calvary Church in ew York City, announced that its new parish house as to be the headquarters of the First Century Chris-n Fellowship and it was available for their use. More people were attracted to the house parties of is period for they were of a longer duration and at ore notable places. In the United States there were ther large forces sent in 1932 and 1936, however, all uring this time and even prior to the war the Amer-ans have been the least enthusiastic in this whole ovement. Much was done to try and win people in America as can be seen from the Stockbridge assembly. It is difficult, as a matter of fact impossible, to give a full account as to where the Groups penetrated in the years 1927-1937. To mention these countries gives some idea: Holland, Germany, South Africa, Greece, Siam, China, India, Japan, Australia, United States, Canada and South America.

The penetration into these three countries will reveal some of the techniques used and just how they expand.

(1) Norway:

In November 1934 Mr. Hambro, President of the Norwegian Parliament, invited some 120 Norwegian national leaders to meet with the Oxford Group, which he had met in England on a previous visit. Dr. Buchman and his 30 or more followers came to Oslo, Norway. The Norwegians really turned out including leaders of the Lutheran Church; instead of 120 there were 1200. There followed in the Oslo daily, 'Tidens Tegn' this account: "A handful of foreigners, who neither knew our language nor understood our ways and customs, came to our country . . . . a few days later the whole country was talking about God, and two months after 30 foreigners arrived, the mental outlook of the whole country has definitely changed."[9] In March of the following year Dr. Buchman (he had received his D.D. degree from Muhlenberg in 1926 and an LL degree from Oglethorpe University) spoke again at Oslo and told them "that illumination has come to Norway . . . . something beyond revival, namely revolution, and that renaissance is coming to Norway."[10]

(2) Denmark:

The first "national gathering" of the 'Rising Tide' held in Denmark. In this Group there were Norwegians, some of whom had had real bitter feelings toward the Danes but who were willing to go to these people and tell them how they could solve their problems by listening to God's voice. The following year, Whit-Sunday, 1935, a gathering of some 10,000 people met at Kronborg Castle, Elsinore, Denmark. They had come together to organize according to an article in the New York Times "the Spiritual Mobilization of Europe."[11] There were numerous clergy who were interested in the Group's work.

Other mass meetings were held at Ollerup, Denmark Easter, 1936; Lausanne, Switzerland, April, 1937; Utrecht Netherlands, 1937. By mass meetings I mean not only that a large number attended but that these meetings were held in very fine hotels and lasted for several days. The speeches which were delivered by Buchman during these years are the repeating of these ideas over and over again: (1) Listen to God—He is calling (2) The world needs a miracle (3) Will you do it? (4) Will it be your nation? What characterizes these speeches are the simple terms used, no mention of Christ. About the only thing that varied was the sur-

>ndings, and since the meetings were held at different places, it took some money to get there. You can read his speeches in the book "Remaking the World" or you can order them individually.

(3) America:

In the United States there was held the first national assembly of the Rising Tide at Stockbridge, Massachusetts, May 29-June 8, 1936. This was no little affair. There was a parade, Indians, covered wagons, representatives of foreign nations. The flags of the many nations were paraded. Airplanes flew overhead with these streamers, "America Awake! Oxford Group, Stockbridge, Massachusetts."[12] Celebrities were there, special motion pictures, speeches, trans-Atlantic broadcasts, etc. Those of the Group that came here (some 800 with London Hamilton in charge[13]) were scattered in six towns to camp and witness. Following this assembly parts of the Group went with Frank Buchman to Newport, there to witness to wealthy 'oldsters' while other parts of the Group entertained the 'younger set' at Newport Country Club.[14] They went from here to New York City's Metropolitan Opera House and from here they fanned out and Dr. Buchman and two carloads went on to Cleveland. That is just a sketchy view of how they spread from one place.

The interview of Dr. Buchman by a reporter of the New York World Telegram has been a source of some apologetics. Here is the interview: "I thank heaven for a man like Adolph Hitler, who built a front line of defense against the antichrist of communism . . . . my barber in London told me Hitler saved all Europe from communism. That's how he felt. Of course I don't condone everything the Nazis do. Anti-Semitism? Bad, naturally. I suppose Hitler sees a Karl Marx in every Jew. But think what it would mean to the world if Hitler surrendered to the control of God. Or Mussolini. Or any dictator. Through such a man God could control a nation overnight and solve every last bewildering problem."[15] That interview points out some of his faulty thinking and it certainly was called to the attention of the people here.

A news publication was desired by the Oxford Group and consonant with Buchman's speeches and the condition of the times he chose to call this magazine the 'Rising Tide'; however, it was short-lived as only one issue was published. The claim made for its appearance here was that it was appearing in ten countries and nine languages. In the first printing there were one million copies and it sold (or tried to) for ten cents.

Just as the 'Rising Tide' magazine failed so did the whole Oxford Group seem to lag, so to make a better appeal and to win others a new name was coined. Moral Re-Armament was to be the name that stuck and has been appealing to many. It is under this name that the movement has gone forth to even greater gains, owning its own property, having larger training centers. We cannot overlook the past history and therefore see it only as it is today! There is one characteristic th is more and more noticeable in this movement, th as the years go by it is the less Christ-centered a puts less emphasis on the individual. For much e phasis is placed on the larger groups without a stro Christ-centered program.

Moral Re-Armament, 1938 - Present

How did the name Mora' Re-Armament ever co about? It comes from part of the speech that Dr. Buc man delivered at East Ham Town Hall, London, May 27, 1938. "The world's condition cannot but ca disquiet and anxiety. Hostility piles up between tion and nation, labor and capital, class and class. T cost of bitterness and fear mounts daily. Friction a frustration are undermining our homes. Is there remedy that will cure the individual and the nati and give the hope of a speedy and satisfactory rec ery? The remedy may lie in the return to those sim home truths that some of us learned at our mothe knee, and which many of us have forgotten and negl ted: honesty, purity, unselfishness and love. The cri is fundamentally a moral one. The nations must *rea morally*—moral recovery is essentially the forerunn of economic recovery."[16] However the actual progr of Moral Re-Armament wasn't launched until his s tieth birthday, June 4, 1938.

This is the way Moral Re-Armament was made po lar. "The M.R.A. seal appeared on five million m bottle caps, some ten thousand bill boards were leas advertisements were on London buses, seven hundr movies showed M.R.A. pictures, twenty thousand st windows had posters, there were over ten thousa stickers on autos, five hundred thousand stamps letters."[17]

A world assembly for Moral Re-Armament was h at Interlaken, Switzerland, in September, 1938. H is a portion of the 'Guidance or Guns' speech of Buchman delivered at the first world assembly Interlaken. "The world is at a crossroads. The cho is guidance or guns. We must listen to guidance we shall listen to guns . . . . The Oxford Group is phalanx of God-controlled people from all lands w are constantly waging a world war against selfishne It has been in action since the last war, training m for the moral re-armament of the nations . . . . Here this philosophy (M.R.A. guidance) is lasting peace a only here. You will find it in no other quarter."[18]

In December of that same year there was to be national conference of Moral Re-Armament in N York City and over one hundred men from the Uni States, Canada, and England gathered with Dr. Bu man early in December to map out the campaign America. It wasn't until May, 1939, that the whole fo of Moral Re-Armament came to America. A rally w held on May 14, at Madison Square Garden and it w broadcast as an important meeting. There were a nu ber of prominent New Yorkers who sponsored this me

g under the name of "Citizen's meeting." Some twelve ousand attended, which was by no means the num- r anticipated. This was news not only in New York it also in Columbus, Ohio, and other cities. In the olumbus Dispatch for Sunday, May 14, 1939, there as a printed statement favoring Moral Re-Armament gned by the governor, two clergymen, the mayor, c. In the Tuesday, May 9, 1939, issue of the Columbus ispatch there was an M.R.A. editorial, "The urge for ace." Various publications such as Newsweek, Time, Na- on and other magazines printed articles about Moral e-Armament for the week of May 14 was declared M.R.A. week.' Sportsmen such as Austin, Joe DiMaggio, abe Ruth, G. Rice, Gene Tunney, Glen Cunningham d others had signed their names to statements (some t knowing what M.R.A. was); it was, to quote the olumbus Dispatch, May 14, "a call to sports lovers of e United States to morally rearm, for Moral Re- rmament is personal and national appreciation of the oral standards of Christ within relation to life."[19]

There was no large meeting in the midwest following e 'Citizen's Meeting' but there was a great "call to e nations" rally held in the Hollywood Bowl July 19, 39. This meeting was really advertised and there were any people who came to have a "look see." The cond world assembly (first one held the year before Interlaken) was a ten day affair on the Monterey eninsula. This was a large overgrown house party ith testimonials, drama, quiet times etc. The publicity as thorough for both the Bowl rally and the second orld assembly. Radio and newspapers kept the people formed. Special trains arrived, telegrams came from l over the world. It is reported that 30,000 people me to the Hollywood Bowl and thousands were turned way. Here is part of the speech given by Dr. Buch- an, "Tonight is a preview of a new world—a world which we have dreamed, and Hollywood is a match- ss setting for this preview. Moral Re-Armament is the rdinary man's opportunity to remake the world. It is world necessity. It is finding a world response . . . . eaders and citizens alike, every one of us, are longing r permanent peace. But longing for peace is not enough. here must be a new spirit . . . . Moral Re-Armament the scenario of a Golden Age—a God-directed pro- uction—a preview of a new world."[20] The Los Angeles *imes* had this remark about the 'call to nations': "They me in limousines, they arrived in jalopies that barely ugged along the traffic-jammed roads leading to the ollywood Bowl. They came afoot, in wheel chairs, buses, taxicabs. One and all they came marching."[21] his meeting was declared a success. But the goal was mentioned by Dr. Buchman "one million people listen- g to God every day by the week end of December 1, 3."[22]

During the war the "guidance or guns" alternative as pushed aside. Those active in Moral Re-Armament ured the country putting on "You Can Defend Amer- a," a skit adapted from the pamphlet by the same title.[23] thers toured defense plants to get "team work in in- dustry." There were also some factors that made Moral Re-Armament repulsive in the United States. Dr. Buch- man's talk with the New York reporter didn't help nor did the fact that some of the Moral Re-Armament personnel (aliens) tried to stay out of the service. The collapse of the publication "New Witness," which fol- lowed the "Rising Tide," in June, 1940, gives an index of how sentiment for this Twentieth Century Fellow- ship had fallen. These factors alone couldn't put Dr. Buchman down for during the past twenty years this man and his followers have shown considerable flexi- bility.

In England Dr. Buchman tried to have Moral Re- Armament incorporated under the Oxford Group, and after some criticism succeeded. The reason why in- corporation was wanted at this time was that a gift had been received and the only way they could get it was to incorporate.

The greatest blow suffered by Buchmanism was in November, 1941, when the Rev. Samuel Shoemaker declared he was withdrawing from Moral Re-Armament and was asking them to leave the parish house. From what the Rev. Shoemaker wrote in his earlier days about Buchman and since he was in the thick of the movement that is a very significant point as to what this whole movement really is. He was a very important person, in fact he was Frank Buchman's chief lieutenant here in America. The following year Dr. Buchman had a heart attack so this strain and shock must have had some effect upon him. Just why the Rev. Shoemaker left the movement is not clear, however he went about it only after much prayer and meditation. Maybe he felt that Dr. Buchman was taking too much authority upon himself and that others in the circle about him were doing likewise. He (Rev. Shoemaker) mentioned in an interview that Dr. Buchman was interested in forming an "independent sect instead of urging his followers to remain loyal to their denominations and churches."[24] John McCook Roots is at present the chief man under Frank Buchman in the United States and he directs activities from Washington, D.C.

These are some of the enterprises which Moral Re- Armament has begun: the following skits: 'Forgotten Factor,' 'Good Road,' 'Jotham Valley,' 'And the Cock Crew'; the following books: 'Ideas have legs,' 'that Man Buchman' both by Peter Howard, 'Re-making the World' by Frank Buchman, and numerous other books, 'The World Rebuilt' one recent book; other publications —monthly magazine 'New World News' and 'Caux Bul- letins' give evidence that after the war even though many blows had been centered on Moral Re-Armament it wasn't dead for Dr. Buchman hadn't given up. Pro- perty such as dwellings on Mackinaw Island, Michigan; Los Angeles office; theater building in London, Caux Mountain home, Switzerland, an office in New York and Miami, Florida have been added to this Group. Films, plays, an active public relations, sizeable staff of re- porters, songs, etc. give evidence that this Twentieth Century Fellowship is not through. Assemblies are still

being held. The "Assembly of the Americas for Moral Re-Armament" was held in Miami, Florida, January 11-21, 1952.[25]

To the person who isn't too interested in history the foregoing part may seem dull and quite unimportant. Such a person is interested only in what he sees today and wants only to see the result; if the result is good the whole movement which brings about this result has to be good. That would be equivalent to the assertion that the end justifies the means, which we do not believe.

Nevertheless, although some do not like to read history, yet all of us like to find out who supports a particular movement. Dr. Frank Buchman has for many years sought the rich, powerful and impressive, and therefore you will find these persons who have supported or are supporting his movement which I term a Twentieth Century Fellowship.

Harry S. Truman	Harry Cain
Alben W. Barkley	John McCormack
Franklin D. Roosevelt	Eugene Cox
Herbert Hoover	Joseph Martin
George C. Marshall	ex-King George of Greece
Douglas MacArthur	"Bunny" Austin
Lucius Clay	Loudon Hamilton
Albert C. Wedemeyer	Charles Eaton
Richard E. Byrd	Christian Herter
John R. Steelman	Prince Preston
Paul G. Hoffman	Lord Halifax
William Green	Sir Patrick Dollan
Philip Murray	S. W. Kirby
Harvey Firestone, Jr.	Madame Irene Laure
Henry Ford	Konrad Adenauer
James Stewart	Tetsu Katayama
Mr. and Mrs. Joel McCrea	Mahatma Gandhi
Arthur H. Vandenberg	Carl Hambro
H. Alexander Smith	Marshall Brown
Homer Ferguson	Canon Grensted
Alexander Wiley	Canon Westcott
Karl Mundt	Emil Brunner
Lister Hill	Queen Marie of Romania

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[1] Clark, **op. cit.**, p. 54.
[2] Van Dusen, **op. cit.**, p. 5.
[3] Ibid., p. 5.
[4] Clark, **op. cit.**, p. 60.
[5] Ibid., p. 60.
[6] Gast, **op. cit.**, p. 6.
[7] **Facts About Moral Re-Armament**, Jan., 1951, p. 10.
[8] Van Dusen, **op. cit.**, p. 5.
[9] Frank N. D. Buchman, **Remaking the World**, (New York: Robe M. McBride and Company, 1949), p. 34.
[10] Ibid., p. 35.
[11] Allen W. Eister, **Drawing-Room Conversion** (Durham: Du University Press., 1950) p. 42, quoting, Stephen Foot, Life Beg Yesterday (New York, 1935), p. 158.
[12] Smith, **op. cit.**, p. 27.
[13] Groupers at Stockbridge, **Time**, Vol. XXVII, June 15, 1936, p. 3
[14] Buchman at Newport, **Time**, Vol. XXVIII, September 14, 193 p. 63.
[15] Buchman and Hitler, **Christian Century**, Vol. LIII, October 1936, p. 1315.
[16] Buchman, **op. cit.**, p. 85.
[17] Stanley High, "What Is Moral Re-Armament," **Saturday Evenin Post**, August 12, 1939, p. 23.
[18] Buchman, **op. cit.**, pp. 104,5.
[19] **Columbus Dispatch**, May 14, 1939, p. 4A.
[20] Buchman, **op. cit.**, p. 139.
[21] Ibid., p. 139.
[22] Eister, **op. cit.**, p. 55.
[23] Ibid., p. 61.
[24] Ibid., p. 62.
[25] Letter from Greater Miami Council of Churches, Jan. 4, 1952.
[26] Facts About Moral Re-Armament, **op. cit.**, p. 12.

The U. S. Passes the "Point of No Return"

Paul Brinkman, Jr.

Some of the saddest words of tongue or pen are "It might have been!" They suggest the key in which this article is pitched. We know very well that the subject of the collapse of civilizations is belabored and trite; but that subject continues to remain the saddest commentary of history. During the years 1940-1950, our country passed "the point of no return." Last summer (1952) the President's 'Materials Policy Commission' brought us the most significant statistics ever published insofar as our nation's destiny is concerned. Briefly, these tell us that we are no longer self-supporting and that our natural resources have been outstripped by our present living standards. Today our productive capacity lags about 10% from keeping abreast of consumption needs and by 1975 this deficit will increase to about 20%. But in 1900 before modern machinery, technology, and population stresses, production surpassed consumption requirements by 15%. Significant though these figures may be, in fact they may conjure up a 'handwriting on the wall,' they have received b little attention. That merely helps to prove the poi under discussion. One popular national magazine (LIF carried an editorial in which it discouraged any ki of alarm or excitement by implying that our superi abilities and virtues could and would rather easily sol the difficulty. It is of a piece with the general mode disposition of an easy though worldly optimism. Mea while not only the cost of living climbs but our wh nation skirts the precipice of another holocaust.

No illusion today seems to exceed the one whi stubbornly insists that the foundations of society a purely economic and that nearly every problem can remedied by some manipulations of economics. Wh moderns seem to be purblind to is that in this manip lation of the economic, corruption creeps in, and th is basically a moral factor! Out of this cherished ill sion comes modern man's easy and fantastic optimis We're not talking about genuine Christian optimi

hich is quite another thing. Both, this illusion and s chimerical optimism rest upon a kind of human ride or self-sufficiency. "As I watch," wrote Professor cDougall of Harvard, "the American nation speeding ily, with invincible optimism, down the road to de-ruction, I seem to be contemplating the greatest tragedy the history of mankind."

It is of greatest importance that we read "the signs of e times" aright and that is our problem in assessing e meaning of the aforesaid statistics. The disposition take them lightly and to generally indulge this "in-ncible optimism" may actually help to feed the causes decay. The true course of things is aptly summed up y these words of Reinhold Niebuhr: "All things in his-ry move towards both fulfillment and dissolution, to-ards the fuller embodiment of their essential character nd towards death."

But in the human situation another element is intro-uced, namely "pride" and "sensuality"[1] which inter-pt this life and death process by cutting development hort of its fulfillment. The Bible calls this sin, a word ell-nigh out of circulation. Some of this "pride" was etected by an English visitor to our country in the last entury, Mr. Matthew Arnold, thus: "But now Americans eem, in certain matters, to have agreed, as a people, to eceive themselves, to persuade themselves that they ave what they have not, to cover the defects of their vilization by boasting . . . . The worst of it is, that all is tall talk and self-glorification meets with hardly ny rebuke from sane criticism over there . . . . The ew West promises to beat in the game of brag . . . ."

And how persistently and incessantly it is dinned in-o our ears, via radio, etc., that we are a superior people, the best country" and "our biggest this and greatest hat" and how bad or wicked our enemy nations are, tc.! Sometimes this tune grows monotonous to say the east. Honest men do not like to surround themselves ith servile flattery. Believe it if you will, a similar ng is played in the U.S.S.R. or 'red' China; but it is he New West that promises to beat in the game of rag . . ." We are not attempting to say that the New Vest has nothing to be proud of: it has. But no govern-ent, or nation, or race, or system, or any other 'creature' ere ever meant to take the place of God. They are at est merely temporal goods to facilitate life. Yet when ese are elevated to the eminence of the Ultimate as deed they are by modern man, they turn out to be eritable Frankensteins of destruction.[2]

For a better understanding of this "fiasco", a good nowledge of history is helpful. The deplorable disin-ination of our age to heed the lessons of history merely sures a repetition of past blunders, crimes, and errors! nd there seems to be little sign that there'll be any hange in this direction! It thus comes to pass that eternal Rome," the chief symbol of all human grandeur nd glory in dust and ashes, is repeated, in effect, by Britannica, Rule the Waves" or by "Holy Russia" and ow by our own "The American Age," "American Dream," etc. Perhaps England holds the key to our situation better than any other country. "As goes England, so goes America" is full of truth. Where England was once, we are now, namely at the apex of power and wealth and as the marvel and astonishment of the rest of the world. Once every Englishman boasted of roast beef in every pot as today Americans boast of two cars in every garage (on time payment of course!). It is in such periods of power and plenty that the "handwriting on the wall" appears, that is, the voice of foreboding and of caution. If it is seen, it is rarely heeded. Pride and sensuality are blind, and deaf to the appeal of humility and contrition. Rudyard Kipling perhaps better than any other gave this poetical expression:

"Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget."

But our age is too self-confident about its own abilities and resources and remains intransigent to this demand for metanoia (repentance). When England reached "the point of no return" which she did sometime before we did, her great and wise men cunningly devised ways and means of solution. Somehow human fecundity beats any kind of human scheme. Perhaps nothing perils our world more than over-population. Excessive populations are not the fruit of "nature"; they are rather the product of "pride" and "sensuality," a point rarely made these days. While the Bible does say "multiply and replenish the earth" it didn't mean to crowd it to death till there is no room anymore and life is stifled! Thus when Simkovitch in his "Towards an Understanding of Jesus" discusses the fall of Rome because of its depletion of the grain soils, we must harken back to Rome's tremendous population artificially built upon "pride" and "sensuality".[3] Both Rome and England entered upon a course of "empire" (colonialism) to take care of this staggering problem which partially succeeded but finally let them both down. The best scientific authorities seem agreed that 2¼ acres of productive ground are necessary to keep an individual in health and comfort and that that ratio has been greatly over-balanced. Technology, machinery, etc., have been rushed in to stop-gap this disproportion, but, these things may actually help to accentuate the difficulty. The basic problem is of course sin, i.e., "pride" and "sensuality". When Alexander Hamilton made his report on Manufactures (1791), he at least included this matter: "Never did a nation unite more circumstances in its favor than we do; we have nothing against us but our own misconduct."

Everything depends on 'misconduct' construed in its widest meaning! Yet the 'Materials Policy Commission' and the modern 'experts' hardly take an account of it, though upon it hangs our fate! What irony! How lightly is this matter of conduct regarded in our day. A little education, psychological adjustment, social changes, etc., does the job. But the sorry mess the world is in proves quite the contrary. Here is a problem too formidable for

human ability to control. "Sin is mightier than I," that is, there is no escape from the vicious circle of "pride" and "sensuality", through human resources. Man is too inadequate, frail, contingent, and dependent to be Almighty. Thus as Hamilton implied, 'misconduct' may be our undoing? Oswald Spengler sees no outcome except "The Decline of the West", a monumental work of our times. Another thinker of acumen is Paul Tillich who thinks there'll be no such a "decline" but sees instead a general spirit of revolt being directed against "the spirit of capitalistic society not as a system but as a culture and 'religion'. Its civilization is based upon faith in the self-sufficiency of the human and finite world; its hopes and purposes in the establishment of human control over the world of nature and mind . . . ."

Toynbee, another notable student of this question animadverts at length upon the collapse of all civilizations for which he assigns practically the same cause as given above, namely "pride" and "sensuality". A flaw in the reckoning by our 2nd-Coming sectarian brethren is that they too frequently confuse the final end of the world with the end of an era, of a civilization, of a system, of an administration, etc. Moreover, some civilizations seem to continue in a kind of perpetual decay and torpor like China or the Byzantine Empire, etc.

But whatever may be said on this matter, history is quite definite that civilizations do come to untimely endings, when they could have continued in useful service. To this tragic aspect of history must be added the most subtle of all influences, namely that of deception as implied in II Thess. 2:11 about "a strong delusion" so that "they will believe a lie." Senator Wayne Morse of Oregon pleases to speak of "the big lie technique" in the political field; it is suggestive here. "False eternals" insinuate themselves into the affairs of men who dece themselves. The U.S.S.R. exemplifies this phase to a f ulous degree by urging that "capitalism" is the root all evil and that communism is the only and true " deemer" of mankind! Big signs over there read "Thi are better, comrades"? April 23, 1953, Churchill in speech augured a more 'glorious England than in all h tory'. Another Englishman over the radio declared t England was better off today than ever? This sa boundless audacity pervades the American scene in e greater embellishments. It is a strange and contradict admixture of truth and falsehood. What Churchill fails see is that the 'glorious England' of the future may a include some of the same travesty and disaster as present England which was the apple of the eye of progenitors. "A fatal blindness obscured the judgment the Romans," writes Mommsen, great historian of Ro "To them their city seemed invulnerable."

It is this attitude which more than anything else und mines the security of a people. When a people rise ab criticism, in sublime and incredible virtue in their o eyes, they shut the doors to that correction so indisper ble to their well-being. Isn't this attitude betrayed the common retort to all and any 'sane criticism' t "This is the best country in the world", etc.? and reluctance to admit that we might possibly not be fallible?

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[1] Sensuality includes gluttony, luxury, extravagance, drunkenn . . . is ence . . . the love of the creature more than the Crea Watch how scrupulously automobiles are polished upon a Sun morning as a good example of this "sensuality."

[2] For pride see Daniel 5:20 anent Nebuchadnezzar and "his mig Babylon which he builded by his own arm" or Deut. 8, "Thine h . . . lifted up, and thou forget the Lord thy God . . . and say in th heart 'My power and the might of mine hand hath gotten me wealth.'"

[3] John's Gospel has the Jews tell Jesus that they were not children of men as Gentiles were. Jn. 8:41.

Sermon: Our Stewardship As Church Members

Text II Cor. 9: 6-15

L. F. Heins

s creatures made in God's image, we have had conferred upon us citizenship in the most blessed nation on earth; and citizenship in the Kingdom of God.

As Christians, delivered from sin, death and the power of the devil, we have become agents for God, a peculiar people, members of a royal priesthood—capable of speaking *to* God and expected to speak *for* God.

Having thus appraised our situation, we come now to the practical considerations of how these divine, Scripturally established truths apply to Church membership generally, to membership in the A. L. C., to membership in Prince of Peace Lutheran Church of Wayne, Mich. It will be good spiritual exercise if each of us can concentrate our minds on the question: What about ME?

Each of us has the same amount of time to dispose o 168 hours a week. Each of us has talents and abilit though they differ with individuals. Our time and talents (some of them) have been used in producing possessions, our pay- checks, the money in our pocke

In preparation for our anniversary offering next S day, and in anticipation of a new year soon in which shall be faced with raising our congregational budget, have determined that we should examine God's W as it pertains to

OUR STEWARDSHIP AS CHURCH MEMBER

I—Practicing Our Faith. Stewardship, it was stated Sunday, is the practice of the Christian religion. A Christian I want to follow God's direction and so I

e question first of all, "How much of what I have, how uch of what I earn, does God require me to give?" oes He require a dollar a week, regardless of my in- me? That is obviously not the case. Does He require e to give 10 per cent of what I have and what I re- ive? No, that is not enough! HE DEMANDS *ALL* HAT I HAVE. God is no piker. No cheap-skate. All that have and all that I am, He has conferred upon me. And e expects it all to be used in His service.

It should be obvious that I can take nothing with me hen I leave this earth. What I have and use then, while re, will inevitably be used either in God's service, or opposition to God and that is in the service of Satan.

And so when I provide for the needs of my family, hen I pay my taxes to my government, and when I pay y honest and honorable debts, I am serving God.

Does that make you breathe easier on this matter of ow much you must give to the Church, your Church? et's not remain too long in the area of generalities.

If I wallow in wealth and in comfort while some other ild of God suffers in want, I am providing too well for yself. I am selfish, which is the opposite of being Chris- an. If the effectiveness of my Church, locally or nation- lly is impaired by my lack of interest and concern, then am relegating God who gave me everything to an in- rior position.

God and His Church deserve the place of FIRST im- ortance in all that I think and say and do. The Church God's agency for distributing divine love in the world. God's Word, of which our text is an appropriate por- on, sets forth certain principles that must guide me in y STEWARDSHIP—in the practice of my faith.

I—*Principles That Guide.* At the time Paul wrote this tter to the Corinthians, he was receiving offerings from he various mission congregations which he had estab- shed. The offering was for the purpose of bringing re- ef to the Christians in Jerusalem who were suffering verely under persecution. Paul outlined the needs, uch as we today outline the needs of Christians in ther parts of the world. The offering which Paul asked as very little different from our appeals for A. L. C. enevolences and for Lutheran World Action.

In the chapter preceding our text Paul tells the orinthians how the Macedonians had reacted to the ap- eal. Though they themselves were living in poverty, ays Paul, their thankfulness for the gift of the gospel verflowed in a wealth of liberality. Paul expects the orinthians, AND US, to react similarly—liberally out f *THANKFULNESS.*

Thankfulness, then, should be our primary motive in iving.

Closely related to thankfulness is CHEERFULNESS. aul is quite anxious that no one should give out of a eeling of compulsion, or reluctantly as though that ollar departing was a dear friend going away, never o return. Let's not be like Jack Benny and Bob Hope retend to be in their comedy shows. Why do those oney-pinching jokes always seem so funny? Isn't it because we see in them, in somewhat exaggerated form, a trait that is common to ourselves and many people we know?

Anyone who has engaged in true, unselfish charity knows the truth of Jesus' words, "It is more blessed to give than to receive."

The cheerful spirit in our giving will be strengthened if we give PURPOSEFULLY. The aim of all our Christian living, and giving, is that the name of God should be glorified. If we give so that we will have recognition of the fact, or because there is some advertising value in it for ourselves, we shall have that and nothing more. "They have their reward," said Jesus. When Jesus healed the sick, the lame, the blind, and when He raised the dead, He did it "that the glory of God might be revealed" and shine forth more brilliantly in the world. When we build a Church and appoint it as beautifully as we can, why do we do it? Isn't it because we want God to be honored? If that is not our motive, then it is wrong. Those things done in the Church, and by Church people that do not honor God, but which cause dissension, and envy, and strife, and trouble, must be put in the category of wicked sins. It is possible, you know, to dishonor God with your gifts. Paul wants none of that from the Corinthians. God wants none of that from us.

When we give with the right motive the blessings are multiplied every way. First of all, says Paul, *you* will be enriched; second, the material needs of the recipients of your gifts will be met; and third, more hearts will overflow with thankfulness to God. Our giving makes *us* better Christians. It strengthens the faith of *those whom we help.* These, in turn, expressing their thankfulness become new and stronger witnesses for God's glory. That's chain reaction!

To give thankful, cheerfully, and purposefully, is also to give EXPECTANTLY. You will be enriched, says Paul, in every way for great generosity. Throughout the Old and New testaments this principle is enunciated clearly and repeatedly: "With the same measure that you mete withal, it shall be measured to you again." The question is simply, do we have the courage to take God at His Word? We do not really doubt the truth of the statement in the text that "God is able to provide you with every blessing in abundance." We know that He is able! But somehow we never allow ourselves wholly to believe that He will. And so we proceed to depend upon our own resources, our own wisdom, our own ability.

The principle of PROPORTIONATE giving is implied in the first verse of the text. It is more clearly stated by Paul in his other letter to the Corinthians (16:2) "upon the first day of the week let every one of you lay by him in store, as God has prospered him." Lord's Treasury boxes have been offered without cost by the A. L. C. to anyone willing to try proportionate giving. It merely means that some proportion (to be determined by you and known only to you and your God) be regularly set aside. This box is for that pur-

pose. Place the specified proportion of your income in this box with a prayer. Do it regularly, faithfully. Do it *first.* Then manage this TREASURY OF THE LORD for Him as best you know how. Fill your Church envelopes from it. You may decide that some other charities also deserve to be supported from it. You are the manager, the custodian, the steward of God's money.

The boxes are available now. We have a supply on hand. About 20 are in use in homes of our congregation now. We hope this number will soon be doubled.

What percentage? Suppose you begin at the percentage that you are now giving. It may surprise some how little, and others how large their percentage now is. If you earned $50 this past week and today give $1.00, you are giving two per cent. But stick with it and when your pay check is $100, give $2.00. If thankfulness, cheerfulness, purposefulness and expectancy are your guiding principles you will shortly want to raise that percentage. But it will be YOU who wants to do so. It will not be through compulsion, or reluctantly. You will reap, says the text, as sparingly or as bountifully as you sow.

III—*Perspective.* Christian stewardship, or the management of what God has entrusted to us in time, talent, and possessions must be viewed in the perspective of Scriptures as a whole. Some folks are troubled and confused and misled by the subject of tithing. Does the Bible really say we must give one-tenth? Was not that a law of Moses? Under Israel's theocracy it was, indeed. There was not only one tithe, but two, and sometimes three. The tithes supported the whole Israel government.

But godly men gave tithes voluntarily long before Moses was born and have continued to this day to give them. Abraham gave tithes. So did Jacob. We have members of our Church who give one-tenth of their incomes to the Lord. We are free to give a tithe, or more, or less, as we ourselves desire. Our giving is simply a measure of our faith. Throughout Scriptural history the free-will principle has stood.

In Exodus God said through Moses, "Of every man that giveth it willingly and with his heart, ye shall take my offering." Exod. 25:2.

In Deuteronomy the word was "Every man shall give as he is able." Deut. 16:17.

In Malachi the challenge, "prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a bl ing that there shall not be room to receive Mal. 3:10.

Jesus said: "Give and it shall be given unto yo Luke. 6:38.

St. Paul wrote often and eloquently on the subj "Distribute to the necessity of saints." Rom. 1 "As we therefore have opportunity, let us do g unto all men," Gal. 6:10. "For if there be firs willing mind, it is accepted according to that a m hath, and not according to that he hath not." II C 8:12.

In Hebrews: "To do good and to communicate for not." Heb. 13:16.

Careful study of Scriptures on Stewardship sugge these conclusions:

1—God desires that we should be rich—not poor. "Though He was rich, yet for your sake He came poor, so that by His poverty, you might made rich." II Cor. 8:9.

2—God does not need my help. I need His. "If I were hungry I would not tell thee, for world is mine." Psm. 50:12.

3—To lie to God about your giving ability is worse th foolish. It's dangerous. Read the story of Anan and Sapphira in Acts 5.

4—To give with strings attached is not giving at Acts 5 again.

5—Giving for self-acclaim or self-glory is displeasing God. "Take heed that ye do not give your alms fore men." Matt. 6:1.

6—The amount of your gift is *not* important. The spirit it and the proportion is important. Study st of the widow's mite, Mark 12:42.

7—THE EMPHASIS OF SCRIPTURES IS NOT WHAT WE GIVE, BUT ON WHAT HE GAV "God so loved the world, that he gave his only gotten Son, that whosoever believeth on him sho not perish but have everlasting life." John 3:16.

May the Spirit of God help us to be faithful a profitable stewards of the heavenly treasures that has entrusted to us. Amen.

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Correspondence

JEWS AND CHRISTIANITY

egarding the article: "The Jews and Christianity" by Dan Bravin in the May, 1953 issue, I feel constrained to make following comment:

he subtitle, "Factors in the history and culture of the ish people that hinder them from giving favorable con- eration to the call of the Christian Gospel," is particularly l chosen, for it is **only** these with which the article deals. the "factors in the history and culture of the Jewish ple" are **alone** to be considered, the writer has prepared horough, well written, and discerning statement of the stion.

UT ARE THESE THE ONLY FACTORS TO BE CONSID- ED when the question of "The Jews and Christianity" is cussed? and especially when that relationship is studied h the purpose of discovering those things which "hinder m from giving favorable consideration to the call of the ristian Gospel?"

o **completely ignore** what the Jew has suffered at the nds of Christians is certainly to be blind to one of the im- tant—if not the prime—factor in this important question. rsecution, social stigmatization, and ridicule of the Jew by rsons who parade under the banner of Christ has not been t a factor which has **hindered** them but a factor which has ven them from "giving favorable consideration to the call the Christian Gospel." The writer states he has "laid e the heart of the Jewish people." This I do **not** believe! rtainly fear of and hatred toward an enemy who has killed d continues to kill THEIR OWN lies very near the surface the hearts of all Jews. Surely it takes very little inves- ation to uncover that fear and hatred in their hearts.

urther: I do not believe that "liberal Judaism has a defi- e program, which is to reduce Christian belief to the mini- m of rationalistic liberal Judaism." Many Jews have ned their backs upon the hope of stimulating the "Chris- n" society around them to a minimum of humanitarian nsideration for themselves. Some Jews have not given up t hope! Through personal tolerance and cooperation they l dream of the day when those around them will be con- rted to the meanest understanding of brotherhood, to say thing of the heritage in LOVE that **we** have from Christ d the Christian Church.

t may be an incorrect analogy for Christians to say that daism is "the great light from which their own candles are " but it is true that Christianity does sustain a relationship Judaism of which we as Christians are frequently unap- eciative. God did reveal Himself to and established faith Himself among the Jews; the Old Testament is the in- red Word of God; Jesus came "not to destroy, but to fulfil" e true faith of Judaism.

Must it not always be remembered that the burden of proof the power of the Christian Gospel to change the allegiance the heart—be it from the world or from an unfulfilled re- ious faith—to the Truth rests solely with Christians who ow that power? The command was "Go YE . . . " and it s given to Christians!

One can not but wonder what response there would be mong the Jews "to the call of the Christian Gospel" if they ere but once shown THE TRUE LOVE OF GOD IN CHRIST SUS through a "practical but fearless program" even if ly in the Lutheran Church, and that **without** "compromis- ing the Gospel for the sake of amity with non-Christian people."

Sincerely yours,
Harold L. Andersen, Indianapolis, Ind.

RELIGIOUS INSTRUCTION

Sir:

Recently I came across an item which appeared in print many years ago and after reading it carefully, it occurred to me that you might be able to use at least an excerpt from it. If not in your column, perhaps in another column in one of our Church papers. The item follows—

WHEN PROTESTANTS BECAME CATHOLICS

On a recent Sunday sixteen Protestants were received into membership by a single Catholic Church in Chicago. The Protestant organist at the church—an unusual combination, by the way—asserts that this procedure is repeated often. He states that Protestants little realize the extent of the direct conversion of Protestants to Catholicism, to say nothing of those who come by the indirect route of marriage to Catholic girls.

In a discussion with the priest of the parish, the organist asked how it was achieved. The Catholic clergyman answered in this way:

"There was a time when Protestants believed something and taught something. That time has gone by, except for the Lutherans and a few others. Protestant churches are mainly social organizations, with all sorts of clubs and activities, recreational and pleasure programs, with a little spiritual seasoning in the form of denatured church service and a haphazard Sunday-school meeting thrown in. The heart of the church service is music, with an exhortation to goodness or moral conduct, or a discussion of some social problem or economic situation thrown in, in the form of a sermon.

"What is the result? Protestant people are spiritually starved. Ninety-nine out of a hundred cannot tell even the most elementary things which they believe as distinctly Protestant. They are not being taught anything. The result is that the only hold upon them is loyalty to an organization, not religious conviction. On the other hand, our church teaches the Catholic religion all the way from childhood up—and our people know what they believe. Most of them stick. Protestants see that we believe something and, being spiritually hungry, they are susceptible to our appeals. Then, too, we maintain an order—the Paulist Fathers—devoted exclusively to the conversion of non-Catholics to Catholicism. They do not threaten or browbeat people emotionally into the Roman church. They reason and teach.

"The result is a harvest of non-Catholics for our church. If **Protestantism is wise,** it will make religious teaching its main theme, and all these other things secondary."

(Comment)—

Not all will agree with the priest's statement. But is there not a great deal of truth in his allegation that the average Protestant knows little of what he professes to believe? Does the fault lie in a devotion on the part of many ministers and other church leaders to side issues, while the cause of religious instruction is neglected?

Widely as we disagree with Romanism as to its interpretation of Christianity, we cannot but admire the loyalty of its people to the church. And among Protestant churches there is greatest fidelity to the church in those denominations which stress religious instruction.

Sincerely,
J. J. Arbaugh, Carrollton, Ohio

BOOK REVIEW

CHRISTIAN DOGMATICS, Vol. II, by Francis Pieper, Concordia, 1951, $3.50, 557pp.

The Centennial Committee of the Lutheran Church—Missouri Synod here adds the second of its projected three-volume translation of Dr. Pieper's text, **Christliche Dogmatik.** It was translated by the now-sainted Dr. Engelder. Its modest price invites a study of this work by Lutheran pastors. It can also be used as a reference volume on theological questions about Jesus Christ in a layman's library. However, those not theologically-trained will find a consecutive reading so tedious that their discouragement may outweigh the value.

The book does not pretend to deal with present-day questions on the doctrine of Christ. It discusses the Saving Grace of God, the Person, States and Office of Christ, and the Application of Salvation where the meaning of faith, conversion and justification by faith are reviewed. The entire argument is held to the controversies prior to the twentieth century with which Dr. Pieper was of course familiar. The Centennial Committee graciously assumes that the reader can make his own contemporary applications.

Therefore the enduring value of the book will not be that of serving as our much-needed text in Lutheran dogmatics for our century. But it will take its place as an example of the fullest expression of the meaning of our Faith which Lutheranism had to offer in former days. It tells what we felt we believed before the ferocious barbarism of our age blew sky-high both the religious and cultural optimism of nineteenth-century Europe, and the hair-splitting exercises in theological niceties that went on in the halls of the theological faculties during the same time.

Part of the book is truly needed among us. If the publishers could only be persuaded to print the first section on the Grace of God, and the very last section on Justification by Faith in a little tract-volume, then your reviewer would consent to a church rule that no Lutheran pastor in America could continue his office unless he read that little tract at least once every three years. For then we would have Lutheran preaching at its finest. And we would have Lutheran members who appreciate that their Christianity is something altogether different from all other religions. We would not hear any more from any Lutheran lips that all religions try for the same place, each by a separate road. And then our Lutheran Church could take its place as the real custodian of the Word of God for this generation. Once again all of us would know the Gospel for what it is, and know why it is foolishness to the irreligious and a stumbling block to the religious.

The book is frustratingly unsatisfactory, however, in its largest section on the Doctrine of Christ. Ploughing through it, two impressions overwhelmed your reviewer.

First, he could not get out of his mind while reading, the terrible heresy of the leading semanticists today who say flatly: when you use a word, try holding your hand over your mouth when you are about to say it and point instead with your other hand. If you can't get your meaning across by doing that, then you are talking about nothing at all. No wonder our ungodly generation can get no meaning out of Christianity when it was treated to the logomachies our orthodox dogmaticians indulged in, as evidenced here.

I mean specifically this, page after page and chapter a chapter thunders against the Calvinistic axiom, "The fi is not capable of the infinite." For of course, if this is t then the Divine Nature of Jesus Christ as the Son of can not share its characteristics (attributes) with his Hur Nature as the Son of Man. Loudly therefore the Luthe theologians shouted, "It isn't so." But the whole issue is ing fought out over words alone. Define finite. It me opposite to infinite. Well, then that's it. If these two contraries, then they are contraries. No Calvinist can e be moved from his position no matter how subtle and f spun the theological argument. For he has told us what wants to argue about. So now there can be no argum Dr. Pieper cannot convince any reader, nor could any of distinguished predecessors whom he quotes by the re For finite means incapable of infinity. That's the mean of the word. There you are.

Now turn it around. Define infinite. It means the posite of finite; it means to be capable of anything at And then now that's it. No Lutheran can be moved f his position now, no matter how fine-spun the reason This time he told us what he wants to argue about. So th can be no argument.

Of course the problem isn't that transparent. Otherw the logomachy would not have occurred. The Lutheran th logian and Dr. Pieper quote ten Scripture texts to the yard show they alone are correct. And the Calvinist would h to have been without a Bible for the few texts he is allo to offer in rebuttal. But it is the simple exhibit of the C vinist saying, "finite means opposite to infinite—look at the Bible passages I can bring up to show I'm right." A the Lutheran meanwhile says, "infinite means opposite finite, ie., unlimited—look at all the Bible passages I show you which prove that Christ was not limited while was with us on the earth."

Is it any wonder we get such hare-brained ideas from semanticists today? They must have cut their eye-teeth the Christological controversies of the 16th century.

Furthermore, the book illustrates the answer to a ques which troubles many seminarians. The excesses of ratio ism in church history are supposed to have provided fuel the luxuriating of pietism, he is told in the seminary. S posedly people were so tired of husks they wanted someth to eat again from the Bread of Life, but they gorged them ves in Pietism. Now this explanation, a common one Church history, never made any sense. For all of the rati alists from Leibnitz on down through Shailer Matthews r er made any bones about the fact that they didn't care ab being in the stream of Christian orthodoxy at all. That they didn't pretend to offer food, while giving only hu They openly said that they had synthetic compounds wh were better for you than the old-fashioned Bread of Life

When you read this book, you have the answer. Rem ber, it is only a summary of the libraries of disputation the meaning of words. When you put it down exhaus you see also why people literally grasped for Truth from of their religious feelings in the heyday of Pietism. For husks that were being handed around were not doled out the Rationalists. They were being handed out by the c cial dispensers of the Bread of Life. It was they who w

ng a forty-minute commercial every time they offered a onful of milk to the babes in Christ. They came perilously e too, to insisting that unless the baby took the commer- along with the milk, he wasn't even getting the milk.

Ve do better then to leave the paradox of the personality Christ for what it is, a paradox. The God-Man is not go- to be explained for us any better by giving that paradox atin name like "genus idiomaticum." Rather, let us athe a prayer of thanks to the Lord of the Church that in generation He has finally been able to teach us to leave paradox intact. Let us thank Him that He pointed out the ue of the punctuation mark, the hyphen. With a hyphen profess we still have something to learn in dogmatics sses on the Other Side. Not God; not Man; but God-Man. h a hyphen. The hyphen is Christianity's confession of h in Jesus Christ. It is the confession which Jesus said would build his Church upon—on the hyphen. "Thou— Son of the Living God." Peter had the hyphen there be- en the man standing before him and the God he also w Him to be.

here is a truth here that can be emphasized. We have n standing around for fifty years now with our mouths le open, wondering why in the world rationalism and ma- ialism and scientific dogmatism have overwhelmed the rch so disastrously. This textbook is an answer, as an mple. In the 18th and 19th century the Church's whole rgy was used up in **internal conflicts** between these vary- interpretations of Christ's person. This means speaking chologically that the Church had a neurosis. It began continued to use up all the spiritual energy the Church , historically in the fifty years before Rationalism peeped head over the horizon. As with any person with a nerv- breakdown, there was no energy left at all in the Church fight and conquer the evil around it. The Church was perately tired, all the time. It was as easy a prey to ra- alism and scientific dogmatism as a little child is to asth- and allergy when he lives in a home where internal pa- tal conflicts are repeated in his own life.

t just happens that we are going to have to face this sort possibility in every Church generation, just as no person ree any time in his life from the possibility of a neurotic akdown. Whenever the internal conflict gets too great, d there is always a chance for such conflicts, then the neu- is sets in. If the conflicts get big enough, and attention is tered on them instead of on the fight we have to be wag- against the outside environment of evil in the personal acks of Satan against the Faith, then we will once again d ourselves as a Church desperately tired. This time it l happen just when we have finally recovered enough to brave enough to go out into company again and meet ple. Think, for example, of the controversy certain cir- s are setting up for us right now in American Lutheran- n on the Inspiration of Scripture. Everybody rush in now d wear ourselves out on that, which by definition will have be a war about words again. Then our internal conflicts l bleed off our energy so fast that the great destiny God d for His Lutheran Church in this country of giving the spel in English now that we all can finally speak English, l be washed up.

here was a second impression this section created. I to thinking of the hair-pulling that goes on in every Eu- bean and American theological seminary when a man who has never written a book, finally gets a chance, and comes up with a new idea. The idea does not have to be particularly true or especially false. It just has to be new—otherwise no publisher. So then when the book is out, Professor Spin-it-out is at once assailed by Dr. Rake-it-over. When the dust settles five years later, nobody quite remembers what the fuss was about. Do we get all steamed up then when these new books come out? No, all the while the rest of us poor Christians sit back and study our Bibles for strengthening and go out to do battle with Satan over our income-tax return. We know a tempest in a tea-pot when we see one. And we know also that the great Christian communions are not represented by the spoutings of an individual here and there.

But Dr. Pieper hauls "Calvinists" out into the open for impaling, and then automatically judges all his Calvinistic relatives to be worthy of the same stripes. He does not take the Lutheran Confession and oppose it to the official stated confession of the Calvinist church, and argue from there. He takes a "Calvinist" and condemns the whole church with it.

But consider: would you say that "Calvinism" stands for thus-and-so because Barth says so? Or Brunner? Or Niebuhr? They don't know themselves what they agree on. Does "Lutheranism" say thus-and-so because Aulen says it? Or Ferre? Would you say that "'Christianity" says that we have to junk the Creed because the last lone liberal in Europe found no other way to stir up a following and make a noise again than to invent a new idea to "de-mythologize" the Christian faith? Yet that is what Dr. Pieper does straight through the book. Calvinism is supposed to be speaking with some long-departed Samuel is called up out of the grave and given a footnote on some page to say. But this is not fair. Confessions of faith may and ought to be compared. The writings of individual men can never be assumed to express the mind of the Church simply because they hold membership in a church body or even profess to speak for their theology.

There is an interesting question to be raised here. The rest of Lutheranism has always been a bit flustered to read out of St. Louis that the United Lutheran Church believes thus-and-so because Dr. Somebody wrote a book which says it. Or the Augustana Synod, or the American Lutheran Church believes "because in their official magazine we found this quotation." Now the question is: did the ministerium of the Missouri Synod get this logical fallacy of the undistributed middle from Dr. Pieper, since he taught the majority of men who serve in that Synod; or did he himself get it from the Synod which found its being out of the confessional controversies in the old country which all revolved around this kind of thinking?

Read the book if you can. Don't be surprised though that all the arguments on every side of any controversy show the belief and assumption of Hegelianism and rationalism that "Being is Reason." This view believes that if the categories are non-contradictory, then reality itself is also. That is, if my reasoning is true, then that which I reason about must be true and as I have reasoned about it. Don't let that unexpressed belief throw you. We know today in a tossing, convulsing world that God and His Word and man and sin can not be straight-jacketed with our intelligence. Not even orthodox intelligence.

George H. Muedeking

News of the Churches

Missouri Lutherans Defeat Resolution on Pope

HOUSTON, Tex.—A resolution that would have identified the Pope of the Roman Catholic Church as the Anti-Christ prophesied in Thessalonians II was rejected by 792 out of 800 delegates to the 42nd general convention of the Lutheran Church—Missouri Synod here.

—O—

Missouri Lutherans Exceed Fund Goal by Four Million

HOUSTON, Tex.—A three-year campaign launched by the Lutheran Church—Missouri Synod in 1950 to raise $10,000,000 for expanding the Church's missionary and educational programs has exceeded its goal by four million dollars, it was reported here to the Synod's 42nd general convention.

The report on the campaign, known as "The Conquest for Christ," was made by E. J. Gallmeyer, a member of the Synod's board of directors. He said that, as of June 15, a total of $13,982,229.39 had been received, with additional pledges sufficient to send the final figure over the $14,000,000 mark.

Mr. Gallmeyer credited the success of the campaign to the "99.12% participation of the congregations and 99.26% participation of the communicant membership of the Synod."

Director of the "Conquest for Christ" campaign was Dr. John C. Bauer of St. Louis, Mo.

It was reported that the average contribution per member for all Church purposes in 1952 was $66.56. Accoding to the Synod's stewardship committee, this gives "the Missouri Synod first rank among America's 10 church bodies of a million members or more."

The Synod's membership in the United States last year was 1,871,500.

The Church's 5,200 congregations were asked to set a minimum goal of one dollar for missions out of every three dollars collected.

"It's not a question whether our people have the money," said the Rev. John Herrmann of St. Louis, Mo., Synod stewardship counsellor. "Rather it's a question of what they have the money for."

The Synod has a 1953 mission budget of $6,500,000.

Walter H. Schlueter, St. Louis, the Synod's treasurer, told the delegates that "the Missouri Synod is truly big business." He pointed out that his office handles $30,000,000 every year.

—O—

Missouri Synod Declines to Endorse Any Bible Version

HOUSTON, Tex.—A resolution declaring that the Lutheran Church—Missouri Synod does not formally endorse any Bible translation as "official" was adopted here by the denomination's 42nd general convention.

The resolution said that the original texts of the Scriptures "constitute the sole authority for the doctrines of the Missouri Synod."

By adopting the resolution, the Synod resolved six memorials requesting it to take a stand regarding the Revised Standard Version of the Bible.

While the delegates failed to endorse the RSV their resolution acknowledged that "there is no evidence for the charge that this new version has for its special objective an attack on our Christian faith."

In conclusion, the resolution encouraged all pastors to apply themselves diligently to the study of Hebrew and Greek in order that through the Bible's original languages they may "guide their congregations into the understanding of the Scriptures."

—O—

Missouri Lutherans Uphold Doctrinal Agreement

HOUSTON, Tex.—Delegates to the general convention of the Lutheran Church—Missouri Synod overwhelmingly defeated a proposal which would have declared unconstitutional the denomination's adoption of the first section of a doctrinal agreement with the American Lutheran Church.

Part I of the agreement, known as the "Common Confession," was accepted by the Church's 1950 general convention in Milwaukee. It deals with God, man, redemption, election, means of grace, justification, conversion, sanctification, the church, the ministry, the Lutheran confessions and the last things (such as the last judgment).

The constitutionality issue was raised by a South Dakota pastor. His ob tions, however, were overruled by delegates who, with only 17 dissent votes, upheld the action of the p vious convention.

Earlier, the convention here vote postpone until its 1956 convention decision on the adoption of the sec and final section of the doctrinal agr ment.

The delegates said that Part II of agreement was published so recen that the Synod's membership had had sufficient time to study it. S jects treated in the new document c cern practical church life.

The "Common Confession" was p pared by the Doctrinal Unity Comm tee of the Missouri Synod and Committee on Union and Fellows of the American Lutheran Church.

Having endorsed Part I of the agr ment, the American Lutheran Chu is expected to consider Part II at biennial convention in October, 1954

—O—

Missouri Lutherans Expand European Work

HOUSTON, TEX.—Establishment a Lutheran Church—Missouri Syn theological training school in Fra was authorized by the denominatio 42nd general convention here.

The delegates also approved the cr tion of an "office of field represen tives" for developing the Church's p gram in Europe.

They granted a request of the Ev gelical Lutheran Church of Engla until now affiliated with the deno nation's Atlantic District, to effect independent status in fellowship w the Missouri Synod.

—O—

Missouri Synod to Expand Educational Institutions

HOUSTON, Tex.—Appropriations talling $4,475,000 for buildings a equipment at the 14 colleges and se inaries of the Lutheran Church—M souri Synod in the U. S. and Cana were approved by the denominatio 42nd general convention here. T funds will be spent during the ne triennium.

Earlier, the delegates authorized t sum of $4,400,000 for the erection o new senior college in Fort Wayne,

a.. In addition, $9,000,000 of the od's recent "Conquest for Christ" paign which raised $14,000,000 are g appropriated to educational ex- ion.

the $4,475,000 voted here, $1,131,- will be used for buildings and pment at the Synod's two semi- es at St. Louis, Mo., and Spring- l, Ill. The sum of $1,440,483 will be to increase the capacity and pment for the training of women hers at the Church's ten junior ges and two teachers' colleges at r Forest, Ill., and Seward, Neb. bout $800,000 will be used for re- eling and modernizing existing fa- ies at the Synod's schools, and an- r $800,000 for physical education irements.

—O—

souri Synod Again olds Doctrinal Agreement

OUSTON, Tex.—For the second e during its sessions here the 42nd eral convention of the Lutheran rch—Missouri Synod refused to re- e the denomination's stand on a rinal agreement with the Ameri- Lutheran Church.

turned down a request from the consin Lutheran Synod asking that escind the action of the 1950 con- tion in approving Part I of the eement, known as the "Common fession" (joint statement of faith ween the two Churches).

arlier, the delegates overwhelm- y defeated a proposal which would e declared unconstitutional the 1950 vention's action in adopting this of the agreement.

he convention also rejected a re- st from the Wisconsin Synod ask- it to suspend all further doctrinal ussions with the American Luther- Church. This was a reference to t II of the agreement, the adoption which the convention decided earlier onsider at its 1956 meeting.

nstead, the convention urged its trinal Unity Committee to continue ussions with the Committee on on and Fellowship of the American heran Church. It also urged further tings between the synodical presi- ts and vice-presidents, and the dis- t presidents of both Churches.

wo other Wisconsin Synod requests e rejected by the delegates.

ne urged reversal of the Church's ition on Scouting; the other asked a reconsideration of the denomi- ion's position in regard to "joint yer."

n each case the delegates reaffirmed the present position of the Missouri Synod. The matter of participation in Scout organizations is left up to individual congregations. "Joint prayer" is permitted at meetings and conferences with other Lutheran bodies.

The Wisconsin Synod cooperates with the Missouri Synod on some matters through an organization called the Evangelical Lutheran Synodical Conference. It opposes church-sponsored Scout troops on the grounds that there are "religious elements in Scouting with which a Christian cannot identify himself without offending against the Word of God."

It also opposes joint prayer, except among the members of the Synodical Conference, which, besides the Missouri and Wisconsin Synods, includes the Slovak and Norwegian Synods.

—O—

Missouri Synod Asks Districts Take Over Negro Work

HOUSTON, Tex.—The 42nd general convention of the Lutheran Church—Missouri Synod here called on each Synod district to take over the work among the Negroes in its territory. At the same time, it authorized financial aid for this purpose.

For the past 75 years, Negro mission work has been the responsibility of the Evangelical Lutheran Synodical Conference of which the Missouri Synod is a member. Other Conference members are the Wisconsin, Norwegian and Slovak Lutheran Synods.

It was pointed out to the delegates that in recent years Negro congregations have frequently been received into membership with local districts of the Missouri Synod. The convention resolution supports this practice.

—O—

Missouri Synod Reiterates Stand on Lodges

HOUSTON, Tex.—The 42nd general convention of the Lutheran Church—Missouri Synod called upon its congregations and pastors to continue to take "an evangelical but definite stand" toward "lodges or societies of an un-Christian or anti-Christian character."

Reiterating the Synod's policy throughout its 106-year history, the convention protested "those features of lodges and fraternal groups which run counter to the basic teachings of the Trinity, the deity of Christ, salvation by grace alone, and other Scriptural doctrines."

It reminded Missouri Lutherans that members of such lodges cannot be admitted into communicant membership of the Church's congregations.

—O—

Eisenhower Sends Greetings to Luther Leaguers

Moorhead, Minn.—President Dwight D. Eisenhower sent his greetings to 7,500 delegates at the biennial convention here of the International Young People's Luther League of the Evangelical Lutheran Church.

"The hope for happiness and peace in this land of ours and throughout the world lies in large part with you young people," the President's message said.

"Our best assurance for a better tomorrow comes from idealistic, dedicated youth, inspired by the religious faith so simply and well-spoken in your convention theme, 'Thy Will be Done on Earth.'

"I sincerely believe that the members of the International Young People's Luther League, linked with like-minded youth everywhere, will play a significant part in making this world more worthy of that high aspiration."

Special messages also were received from Gov. C. Elmer Anderson of Minnesota and Gov. Norman Brunsdale of North Dakota.

In the opening sermon, the Rev. Carroll Hinderlie, Watertown, S. D., president of the international league, said that "the most tragic sin and the greatest problem of today's youth in America is boredom."

He said youth everywhere live in what he termed "the demonic restlessness of the teenager who says, 'What is there to do in this dump?'"

They feel that they are not wrong, he observed, but that it is the town, the folks, the school and the opposite sex, who are.

The challenge for life today, Mr. Hinderlie said, is to cast off the "Prince of Darkness and his boredom and let the Light of Life in."

Youth who "abide in Christ" will find their own town as a "threshold of heaven," he said, because they will see the opportunity of helping their fellow men and bringing them to Christ.

Mr. Hinderlie made a special thrust at groups within the church who would withdraw from an active role in society in order to remain "pure."

"In every area of this hostile age," he said, "the will of God should be seen, not as a Maginot line behind which her members hide from the wrath of the world, but as a tank corps challenging men to be Christ-

like as she calls them from their fox holes of resistance to come out into the light of life."

The challenge for this generation, he said, is to "live redemptively."

The five-day gathering here is believed to be the largest of its kind in the history of Lutheranism in this country.

—O—

Luther Leaguers Get New Stewardship Program

Moorhead, Minn.—A new youth program known as YES (Youth Education in Stewardship) was presented to the convention here of the International Young People's Luther League of the Evangelical Lutheran Church.

The program is designed to develop good habits of stewardship in the support of church work among the denomination's youth.

The league, with a membership of nearly 65,000 young people, raises funds for a biennial budget of $100,000 and also has contributed some $5,000 for special mission work.

Twenty missionaries, soon to leave for overseas service, were consecrated as a part of "international night" ceremonies at the convention.

Dedicated at the service was a "mobile gospel unit" given by the league to the ELC missions department for use in Japan. The unit, which cost $5,000, includes a panel truck equipped with a loudspeaker, record player, recorder, mimeograph, amplifier and electrical generating unit.

Speaking at the service was Dr. Fredrick Schiotz, New York, executive director of the commission on younger churches and orphaned missions of the National Lutheran Council. He urged the 7,500 youth present to rejoice in, rather than criticize "those actions of our government wherein we seek to make God's material blessings available to larger numbers of people."

He said that all "of us in America are tempted to be more concerned about cars and gadgets than whether Christ is proclaimed to the world." He urged youth to "be alert and don't be sucked out of position by this temptation."

Dr. Schiotz declared that "fears are flooding our nation's mind to the point that there is more fear in our own beloved, strong country than in a small, weak nation like Finland."

Asserting that mass fear can easily become hysteria, he said that "our beloved America needs a security which rests on something far more basic than military strength and Congressional investigations."

Earlier, the delegates were challenged by the Rev. Edward Hansen, Teaneck, N. J., former youth director of the United Evangelical Lutheran Church, to live their Christian lives with a greater zeal than the men who follow Karl Marx.

He urged the youth to dig into the New Testament so that they would learn something of "God's purposes" for society and get a "glimpse of the principles of love and justice and fair play which God has determined should rule in human hearts."

—O—

Anti-Gambling Bill Which Exempts Churches Held Unconstitutional

INDIANAPOLIS—The Indiana Supreme Court, in a unanimous decision, ruled that the Hasbrook anti-gambling law is unconstitutional because it exempts churches and lodges from its provisions.

"It is class legislation in the highest degree," the court said.

The ruling held that the exemption of churches and lodges "clearly appears unreasonable, artificial, and arbitrary and not founded upon a reasonable basis." The justices said they could see no reasonable or legal distinction between gambling in a fraternal or religious group and any other kind of gambling.

The court asked and answered two questions:

"1. Is there any substantial distinction between a bona fide religious, patriotic, charitable or fraternal club seeking and receiving profit from the conduct of a lottery, the operation of a slot machine, or any other gambling device, and an individual, a social club, or professional gamblers who operate a similar lottery enterprise, slot machine, or other gambling device?

"We can see none, nor has any valid distinction been pointed out to us.

"2. Is there any valid reason why an individual or a club of a kind not included in the exception which solicits or induces another to engage in gambling should be subject to a penalty, while a religious, patriotic, charitable or fraternal club which engages in a similar enterprise is exempt from punishment?

"We think not."

The case came before the court in an appeal by Prosecutor Frank Fairchild of Marion County (Indianapolis) against an injunction granted by Superior Judge Walter Pritchard, preventing enforcement of the act against a group of companies printing lottery tickets. The high court upheld Judge Pritchard's ruling that the clause e empting churches and lodges mak "the entire act invalid and of no for and effect."

The exemption of churches a lodges was not included in the ter of the bill as originally introduced the legislature. It was written ir the measure in the state senate, long before the bill passed that cha ber by one vote.

—O—

Church Leaders Join in Drive Against Commercialization of Sunday

COLUMBUS, O.—Protestant and R man Catholic leaders joined here calling for a halt to the commercializ tion of Sunday.

The plea was made in letters re from the pulpits of every Catho church and nearly every major Pr estant church in Columbus.

The letter-reading signaled the b ginning of a campaign against bu ness places which stay open on Su days. The campaign is being co ducted by the Columbus diocese of t Catholic Church and the Columb Area Council of Churches.

The Columbus churchmen charg that "like the slow grasp of a giant o topus, commercialization and secula ization of this day has seized our co munity in ever tightening coils whi threaten to choke our spiritual life."

"Stores and business places are e gaging in extensive and flagrant a vertising, brazenly designed to indu people of our city to make Sunday principal shopping day," they sa "Such offenders are taking unfair a vantage of the majority of conscie tious business men, their competito who are faithfully closing their bu ness places on the Lord's Day."

The letter added that Christia found no fault with persons who o served their Holy Day on Saturd opening their business on Sunda "providing those firms observe th religious holidays faithfully, do n use mock piety as a shield behi which they may practice obvious co mercialism."

Many Christian business men, t letter stated, have said they will forced to open on Sunday unless o ers are induced to close. It also v pointed out that Ohio law prohib the operation of businesses on Sund with the exception of a limited nu ber of "essential services."

Churchgoers were asked to coop ate in ending the increasing desec tion of Sunday.

"We recognize that no place of bu

will open its doors after the num- of persons who cross its thresholds Sunday make such an opening un- itable," the letter said.

Ve urge that Christian citizens re- to be a party to this encroachment n Sunday observance by support- business firms that show disrespect the Lord's Day."

—O—

ld Exempt Religious lications from Higher ling Rates

Vashington, D. C.—Postmaster Gen- Arthur E. Summerfield has asked gress for a substantial increase in nd class mailing rates but has sug- ed that the exemption for religious educational publications be con- ued.

ongress in 1951 authorized a 30 per t increase in the former 1½-cent ound second class rate for newspa- s and magazines, but exempted re- ous groups over the objections of the t Office Department. Thus far, two the three 10-percent increases have e into effect. The Postmaster Gen- l has asked that in place of the d 10-percent step-up scheduled for il 1, 1954, a 25 percent increase be ed, with a further 17 percent in- ase to follow six months later.

his would make a cumulative in- ase of 62 percent, from all of which rch papers would be exempted.

he Postmaster General also speci- l that he is not asking for an in- ase in mailing charges for Sunday ool publications published for prof-

—O—

rings Scheduled on Tax posals Affecting igious Groups

VASHINGTON, D. C.—The House ys and Means Committee has eduled for hearing at least two proposals of interest to religious ups.

hey are a proposal to exempt all ritable benefits from admissions and an amendment to income tax s to exempt from tax that portion a clergyman's salary given him in of furnishing a parsonage.

oth will be considered in general rings on more than 100 bills relat- to inequities in Internal Revenue islation.

t present, the 20 percent Federal missions tax is abated only for pro- ms all of the proceeds of which in- to the benefit of the sponsoring re- ligious or educational institution. This has been interpreted as meaning that no performers may be paid. Thus a concert for which a piano player was hired or a play for which a professional director was engaged would not be eligible for tax exemption. Several proposals have been made by members of Congress to exempt all types of programs sponsored for charitable purposes.

Income tax laws at present exempt a minister from paying tax on the value of the housing furnished him as a part of his employment, but where no parsonage is furnished, the rental allowance is taxable as income. Representative Peter Mack (D.-Ill.) in sponsoring a bill to correct this, called it a "gross inequity" affecting pastors of the smallest and poorest churches who can least afford it.

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I have never been one to give much thought just to having a good time, but there are a few plans I have for myself which will include that very thing. As a matter of fact, I've made reservations already for the dollars I'll need for retirement.

Hard work has been the rule at our place for many years, and through life insurance I've made it possible for the family to have the things they need and even more. But at age 65 . . . that's when I'm taking a trip to Vacationland to hunt or fish or travel or just do as I please.

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Norway Shelves Measure to Repeal Ban on Jesuits

OSLO—A constitutional amendment to allow the Society of Jesus (Jesuits) to operate in Norway has been shelved by Parliament and will not be on the agenda again before January, 1955, according to the Parliamentary secretary general.

Last January, the government urged Parliament to repeal the constitutional ban on Jesuits.

Gunnar Hoff, the secretary general, said other pressing legislation would prevent the repeal act from coming up in the 1954 session.

Norway's constitution was drawn up at the Eidsvold Convention of 1814. Article Two declared that "Jesuits and other monkish orders shall not be tolerated here; moreover, Jews are strictly prohibited from entering the country."

The prohibition against Jews was repealed in 1851. In 1897 the clause against "other monkish orders" was rescinded. But the ban on Jesuits is still in force.

Repeal of the clause requires approval of two-thirds of a quorum of 100 members of Parliament.

—O—

Behnken Re-Elected Missouri Synod Head

HOUSTON, Tex.—Dr. John W. Behnken of St. Louis, Mo., president of the Lutheran Church-Missouri Synod since 1935, was re-elected to that office for his seventh three-year term at the denomination's 42nd general convention here.

Born in Cypress in Harris County, Tex., on March 19, 1884, he was pastor of Trinity Lutheran Church here from 1907 to 1935.

The following vice-presidents were re-elected: The Revs. Herman Harms, Davenport, Ia.; Frederick A. Hertwig, Detroit, Mich.; Walter F. Lichtsinn, Hammond, Ind.; and Arnold H. Grumm, Fargo, N.D.

—O—

Missouri Lutherans Hear Attack on Ecumenical Movements

HOUSTON, Tex.—An attack on modern ecumenical (world church-cooperation) movements was made here by Dr. John T. Mueller of Concordia Theological Seminary, St. Louis, Mo., in an address to the 42nd general convention of the Lutheran Church-Missouri Synod.

According to Dr. Mueller, the ecumenical movements of recent times "do not strive primarily for unity of doctrine, but for representation of ecclesiastical interests and objectives."

Since many denominations with various doctrines are involved in ecumenical movements, he said, "no such organization can be one in faith." Therefore, he said, such organizations "must acknowledge and tolerate error" and are "unionistic and liberal."

Noting that the modern ecumenical movement centers in the World Council of Churches, Dr. Mueller said the Council "does not strive for a sal denomination, but for a ur 'Church' in which the richness Christian faith is expected to to life in diversity rather tha formity."

"How this is possible," he s hard to conceive."

Turning to the National of Churches he said this age open to the same objections."

"Here, too," Dr. Mueller sai find religious unionism and libe

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re, too, there is lacking the true ity of faith; here, too, there is toler- on of false doctrine."

As for the Lutheran World Federa- n, with a membership of 52 Church lies in 26 countries, Dr. Mueller said t this body also does not "confess whole truth."

The Missouri Synod is the largest theran body in the world not pres- tly a member of the Federation.

—O—

issouri Synod to Study ining World Federation

HOUSTON, Tex.—Appointment of a ree-man committee to study possible embership of the Lutheran Church- issouri Synod in the Lutheran World deration was authorized by the Syn- 's 42nd general convention here.

The committee was instructed to sub- it its recommendation to the Synod's ngregations "in ample time for study ith a view to action" at the next gen- al convention in 1956.

The Synod had been invited to join e LWF by Dr. Carl Lund-Quist of eneva, Switzerland, its executive sec- tary. At present, the Missouri Synod the largest Lutheran body in the orld not a member of the Federa- on, which comprises 52 Church bodies 26 countries.

Last summer the Missouri Synod sent 5 "official visitors" to the Lutheran orld Federation's meeting in Hann- ver, Germany.

The question of membership in the ational Lutheran Council, which oc- pied much time at previous conven- ons, was not scheduled to come up the sessions here. However, the con- ention reaffirmed its "willingness to o-operate with the Council wherever can be done without compromising criptural principles."

The National Lutheran Council is cooperative agency representing eight hurches with a membership of more han 4,000,000 Lutherans in America.

—O—

issouri Synod to Expand ome Missions Program

HOUSTON, Tex.—A series of resolu- ons aimed at expanding the home issions program of the Lutheran hurch-Missouri Synod was adopted y the denomination's 42nd general onvention here.

The delegates authorized the estab- shment of a Rural Life Commission, ncouraged the continuation of Mis- ions Conferences, and urged the mem- ership of the Synod, which claims 35,000 adult converts since 1946, "to ontinue its conquests for souls."

In another action, the convention called for continuing the Church's "tele-mission" endeavor, an effort to follow up an estimated 600,000 unchurched listeners who view the Missouri Synod's "This is the Life" television program currently carried over 102 stations.

In the foreign mission field, the delegates approved the Church's recent expansion of its Argentine District into Chile which becomes the 25th foreign country in which the Synod is at work.

Approval also was given the Brazilian District to expand the Lutheran Hour broadcast into Portugal.

Missouri Synod Postpones Action on Doctrinal Agreement

HOUSTON, Tex.—The 42nd general convention of the Lutheran Church-Missouri Synod voted here to postpone until its 1956 convention a decision on the adoption of the second and final section of a doctrinal agreement with the American Lutheran Church.

The delegates said Part II of the agreement was published so recently that the Synod's membership had not had sufficient time to study it.

The agreement, known as the "Common Confession" was prepared by the

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Doctrinal Unity Committee of the Missouri Synod and the Committee on Union and Fellowship of the American Lutheran Church.

In deciding to delay decision, the delegates, at the same time, acknowledged with "deep gratitude to God" the work done by the two committees.

Subjects treated in the new document concern practical church life. They include: the Church's mission, the Church's resources, the Church's ministrations, the home, vocation, education and government.

The statement concludes with extensive paragraphs on relationships between Lutherans and other Christian Churches, and on the Lutheran attitude toward anti-Christian organizations.

Part I of the "common confession" was accepted by both bodies at previous conventions. Subjects treated in this section are: God, man, redemption, election, means of grace, justification, conversion, sanctification, the church, the ministry, the Lutheran confessions and the last things (such as the last judgment).

The American Lutheran Church will not consider the new document until its biennial convention in October, 1954.

It is the policy of both Lutheran bodies to work toward "pulpit and altar fellowship" by arriving at agreement in doctrine and practices. Such fellowship does not now exist between them.

—o—

Missouri Synod Asks Statement on Christian's Attitude to War

HOUSTON, Tex.—Delegates to the 42nd general convention of the Lutheran Church-Missouri Synod called upon the denomination's president to appoint an "outstanding theologian" to "prepare a clear and concise statement on a Christian's attitude toward war."

The resolution followed an inquiry regarding conscientious objectors in time of war, and how they should be counseled by pastors and congregations.

—o—

Missouri Synod Cautions On Mixed Marriages

HOUSTON, Tex.—Pastors of the Lutheran Church-Missouri Synod were urged by the denomination's 42nd general convention here to take "firm but evangelical" action against mixed marriages with Roman Catholics.

The convention also warned of an upward turn in the nation's divorce rate. It called for early instruction of youth with regard to the importance of Christian fellowship and courtship. The delegates asked that Synod members receive better preparation for homemaking and homekeeping.

In another action, the convention authorized a special committee to study women's suffrage in the Church. The committee will seek new areas in which women may be of service to the Church. Voting privileges within the Synod are limited to male members.

—o—

Evangelical Lutheran Church Passes 900,000 Membership

NORTHFIELD, Minn.—The Evangelical Lutheran Church has passed the 900,000 mark in its baptized membership, it was reported here at the ELC's Southern Minnesota district convention.

The Rev. O. H. Hove, ELC general secretary, announced that the Minneapolis-headquartered denomination gained 36,861 new members in 1952.

This brought its total membership in the United States and Canada to 909,674, a gain of 4.2 per cent over 1951, he said. Of the total, 891,184 members are in the United States.

Highest percentage increase was shown in the California district, membership of which rose during the year from 18,182 to 22,014—a gain of 21.07 per cent.

Dr. J. A. Aasgaard, ELC president, reported to the convention that denomination, with 70 per cent of members on farms or in communi below 2,500 population, is the sec largest rural Church in America.

"This is our great strength, but may become our weakness if we do make use of the opportunity," said.

He recommended that every cong gation should have a parsonage a pastor of its own. (At present, the 2, congregations are served by 1, clergymen.)

—o—

8,000 Luther Leaguers Receive Communion at Unique Service

MOORHEAD, Minn.—What m have been the largest Holy Communi service in the history of Lutherani in this country took place here d ing the convention of the Internatio Young People's Luther League of Evangelical Lutheran Church.

The sacrament was administered some 8,000 delegates in the new fie house of Concordia College which w converted into a huge sanctuary w 32 altar tables and kneeling bench The elements were distributed by pastors who assisted the Rev. Erli Jacobson, celebrant.

Earlier, the 8,000 delegates march in a two-mile parade through t streets of Moorhead and adjoining Fa go, N.D., in observance of the natio

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of

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By A. Valdemar Neve

In this pamphlet the author deals with some of the trends in American Lutheran and Scandinavian Lutheran theology. He also discusses the baf fling problem of inspiration of Scripture, the Lutheran doctrine of the Word, and the devotional life of the Lutheran Church of America and Scandinavia.

The pamphlet with some revisions and additions contains two lectures delivered at the 1948 Spring Convocation at Trinity Lutheran Seminary Blair, Nebraska.

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Rev. A. V. Neve, Sleepy Eye, Minnesota

of prayer proclaimed by President enhower. The religious-patriotic me of the parade, "America Needs rist," was depicted in more than floats.

The parade ended with an "old hioned" Fourth of July picnic in a go park at which the governor of th Dakota, Norman Brunsdale, ke on the values of democracy and gious freedom.

Some 20,000 persons attended the vention outdoor Sunday morning rship service on the campus of Conlia College at which Bishop Hanns e of Hannover, Germany, president the Lutheran World Federation, ke on the convention theme, "Thy ll Be Done on Earth.'

A 2,000-voice choral union choir sang, ompanied by a 200 piece band.

—O—

theran Youth Get ll to Selfless Service

BOSTON—More than 5,000 young theran boys and girls, most of them n-agers, came here for the 15th nnial international conference of the gustana Luther League.

n the keynote message, Dr. Wilton E. rgstrand, youth director of the ague, told the young people that edom is not free, it must be worked selflessly throughout life.

He urged the young Lutherans to now the shining glory of giving urself without counting the cost in a rld that exists primarily to get" and "match with living sacrifice what se who have given the last full easure of devotion have given on the tion's and the Church's altars."

Dr. Bergstrand remarked upon the roic, self-forgetful deeds of Ameri- n boys in Korea, and commented, That a remarkable generation are day's American youth!

"They are capable of touching lower pths of depravity and reaching high- pinnacles of heroism than any pre- ous generation," he said.

—O—

itheran Youth Hear 'Christian Revolution'

BOSTON—There is a revolution ing on all over the world, started t by the Communists but by Chris- ns, and nothing can stop it, Dr. mes H. Robinson, pastor of the urch of the Master in Harlem, w York City, told the 15th biennial ternational conference of the Augus- na Luther League here.

Addressing the 5,000 young Lutherans from all over the United States and Canada, Dr. Robinson said:

"The people of the world have seen the fruits of freedom, initiative and progress.

"But the Communists have been most astute in making the people believe that they, not we, have their basic interest and hopes at heart."

The Harlem pastor said that new missionary methods and approaches are an absolute essential.

"The youth of America will either have to outlive the militant atheistic program of Communism, which bends every effort to win the allegiance of the leaders of tomorrow," he said, "or they will ultimately have to out-die it in a great ideological struggle which one day will reach the boiling point. It is entirely unnecessary that this should happen."

He called for "a great, creative army of tough-minded, loving American young people" to go to the far-flung parts of the earth and "give of themselves in the desperate struggle that young people are facing."

Dr. Robinson's appeal pointed up the basic purpose of the conference which was to inspire young Lutherans to give their lives to their Church, either as pastors, missionaries, or parish workers.

A conference spokesman said this year's sessions can logically be expected to persuade about 250 of these girls and boys to adopt Christian service as their life work.

—O—

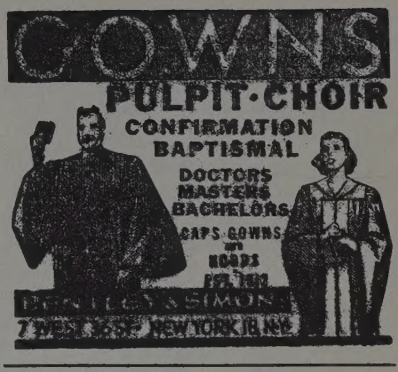
Youngdahl Calls for Fiery Christian Devotion

BOSTON—Judge Luther W. Youngdahl of the U.S. District Court of Washington, D.C., and former Governor of Minnesota, told the Augustana Luther League here that the call of the day is "for a fiery, zealous devotion to Christianity."

Speaking to 5,200 young Lutherans, he said, "Never has there been a time when the ardor of true discipleship was more needed. We can build a better world, not by parade or panacea, but only by individual consecration."

Judge Youngdahl, one of the country's most widely-known Lutherans, declared:

"Our religion and democracy are so strong that they can never be conquered by direct and open attack. They can only succumb to indifference and neglect.



"Irreverence, cynicism toward spiritual values, the mad rush for cash, comfort and pleasure—all these are warning signs of dangerous moral deterioration that can destroy us. We ought to be most afraid of the danger from within—the corrupting and weakening of national character.

"It is even more dangerous than the threat of Communism from without."

"Every citizen," Judge Youngdahl said, "must understand the profound significance of freedom—not freedom only to have a good time, to exploit our national resources for selfish purposes, to indulge in bigotry and prejudice, or to push other nations around.

"If we are to keep freedom's light from being extinguished, it must be kept holy."

—O—

Named President of National Evangelical Lutheran Church

CLEVELAND—The Rev. J. E. Nopola of Ironwood, Mich., was elected president of the National Evangelical Lutheran Church by the denomination's 55th annual meeting here.

Mr. Nopola, business manager of the Church's publishing house in Ironwood for the last four years, succeeds Dr. G. A. Aho of Painesville, Ohio, who resigned because of the pressure of other Church business.

The National Evangelical Lutheran Church, founded by Finnish immigrants, is an affiliate of the Lutheran Church-Missouri Synod.

—O—

Icelandic Synod Head Hopes for Lutheran Unity

SEATTLE, Wash.—Dr. V. J. Eylands of Winnipeg, re-elected president of the Icelandic Evangelical Lutheran Synod of America at its 69th annual convention here, told members his hope that all Lutheran churches will eventually "speak as one voice."

"We are making steady progress to-

ward unification," he said, "but I doubt that it will be effected during my lifetime."

Differences in national backgrounds and interpretation of doctrines have kept Lutherans apart, he said.

The convention pledged a revitalization of dormant members and churches and expressed hope for the establishment of new congregations during the next year.

At present, congregations are located mainly in Minnesota, North Dakota, Washington, and the Canadian provinces of Manitoba, Saskatchewan and British Columbia.

—O—

Lutheran Deaconesses Plan Seminar

EVERGREEN, Colo.—Plans for a two-week seminar for deaconess students of all Lutheran bodies in the U.S. and Canada, to be held at Ruxton, Md., next summer, were drafted at the biennial meeting of the Lutheran Deaconess Conference of America here.

Represented in the Conference, a non-legislative organization, are the United Lutheran Church in America, American Lutheran Church, Augustana Evangelical Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church.

Some 50 delegates from nine deaconess institutions of these bodies attended the meeting here.

Major discussions were concerned with plans aimed at the establishment of a single training center for deaconess students of all Lutheran organizations.

Sister Anna Bergland of Minneapolis, Minn., was elected president of the Conference for the coming biennium; Sister Marie Rorem of Chicago was chosen vice-president, and Sister Catherine Neuhardt of Baltimore, Md., secretary-treasurer.

—O—

Relatives Ask Rehearing Of 'Christianity' Will Case

DES MOINES, Iowa—Relatives of the late Dr. W. B. Small of Waterloo have asked the Iowa Supreme Court for a rehearing in the contest over Dr. Small's "Christianity" will.

In their petition, attorneys for eight nephews and nieces charged that any attempt to carry out the will's provisions would involve local courts in "difficulties, strifes and conflicts."

The Supreme Court upheld the will, which directed trustees to give income from a $70,000 trust fund to "such persons and for such purposes as they may feel are directed by God the Father, Jesus Christ the Son and the Holy Spirit and as they believe would be acceptable to me and meet with my approval."

The high court reversed District Judge Shannon B. Charlton, who had ruled, in effect, that it was impossible for a court to define what was a Christian.

The Supreme Court opinion said that Dr. Small had not expected perfection from the trustees but only asked them to carry out his instructions to the best of their ability.

In the new petition, the relatives' attorneys declared that the high court had reached several "clearly erroneous" conclusions which should be corrected.

"The difficulties, strifes and conflicts in which the District Court of Black Hawk County is absolutely certain to become involved if this trust is allowed to stand cannot be gainsaid," the petition said.

"Already the trustees and the court have received from near and far not a few, but many, appeals from persons and groups of widely divergent religious views, each asserting that they are the only true believers and promulgators of the fundamental principles of the Christian religion and the Bible.

"Obviously, they can't all be right. And even if they were, how far will the net income from $70,000 go among so many? If the trustees were to spend it among all the applicants, how futile that would be.

"If the trustees select some and reject others, the rejected ones are bound to assert that the trustees and the court are guilty of religious bias and prejudice, and that instead of devoting the income of the trust to the advancement of the true fundamentals, the trust is being administered in a manner calculated to undermine them."

—O—

Lutheran Send Food To East Germans

NEW YORK—Half-a-million pounds of food for needy people in riot-torn East Germany were shipped from here by Lutheran World Relief, material aid agency of the National Lutheran Council.

Dr. Paul C. Empie, executive director of the Council, said it had not been possible for several years to send food directly into the Soviet Zone of Germany, but he expected that this

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shipment would get through.

The shipment, valued at $50,000, c sisted of lard, beans, oatmeal, coc sugar and macaroni.

Dr. Empie said more than $350, had been allocated by the Council relief work in Germany in 1953 aid refugees and to strengthen chu life in the Soviet Zone. The $50,0 food shipment was additional.

The Council is presently launchi its 1953 Food Appeal, Dr. Empie a nounced. This appeal, he said, is pected to bring gifts for overseas lief work over and above the contri tions to the on-going Lutheran Wo Action appeal, financial backbone the Council's overseas activities.

—O—

Lutheran Pastor Slated to Become Minister to Ethiopia

MINNEAPOLIS, Minn.—Dr. Jose Simonson, Lutheran pastor who is pu lic relations secretary for the Natio Lutheran Council in New York, so will be named American Minister Ethiopia, according to a report pu lished here in the Minneapolis Star a Tribune.

The Washington bureau of the tw newspapers said Senator Edward Thye (R.—Minn.) had confirmed r ports that Dr. Simonson would so receive the diplomatic appointment. was held up several weeks pendi approval by Ethiopia, the Senator sai

Dr. Simonson was pastor of Chri Lutheran church, St. Paul, for sever years before taking the post with t National Lutheran Council sever months ago. He is a former chaplain the Minnesota Senate and House Representatives.

—O—

Saxony Lutheran Church Gets New Bishop

BERLIN—The Synod of the Luth eran Church of Saxony, in the Sovi Zone, has elected Dr. Gottfried Not 48, as its new bishop. Dr. Noth, a lead ing official of the Saxony Church, wi succeed Bishop Hugo Hahn, who is re tiring for health reasons.

Bishop Hahn, who is 66, is deput

an of the United Evangelical-
n Church in Germany, a mem-
the Council of the Evangelical
in Germany, and of the Breth-
ncil of the Confessional Church.
soned and later expelled from
by the Nazis, he was elected
of the Lutheran Church of Sax-
1947. During the recent Com-
battle against the Church in
iet Zone Bishop Hahn was fre-
attacked by the Reds as "a sup-
of the illegal Junge Gemeinde
organization of the Evangelical
)" and "thus a shepherd who
s wolves."

Lutheran Church of Saxony com-
4,500,000 believers and is the
largest member of the Lutheran
Federation.

—O—

versy Over Oldenburg
ric Resolved

ENBURG, Germany—A contro-
that has plagued the Evangeli-
theran Church of Oldenburg for
a year was believed ended here
the Church Synod accepted the
ation of Dr. Heinz Kloppenburg
enior official of its Church Coun-

Kloppenburg had headed the op-
n to Dr. Wilhelm Hahn, Univer-
f Heidelberg theology professor
was named by the Synod last
er to succeed Bishop Wilhelm
in as head of the Church. Bishop
in retired in July because of ad-
d age.

y in December, Dr. Hahn asked
his consecration, scheduled for
2, be postponed to give him time
ink the matter over," and shortly
that he announced that he would
ccept the post.

Hahn said then that his decision
due to his inability, in "five
s of hard effort," to resolve
ensions engendered by his elec-
He urged that all leading of-
of the Church resign "to open the
for a new start."

Kloppenburg's resignation was
tted following a report to the
l by a special committee appoint-
February by the Council of the
gelical Church in Germany
D) to investigate and settle the
oversy.

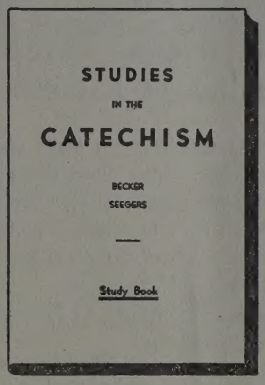
Martin Haug, Evangelical Bishop
uerttemberg, said as chairman of
pecial committee that during the
on of a new Oldenburg bishop in
1952, two groups "fought each
nervously and irritatedly" in a
er "not far from spiritual presump-
tion" and that in the ensuing months Dr. Hahn's selection was "talked to pieces."

Bishop Haug's report particularly criticized Dr. Kloppenburg and Synod President K. J. Gramsch for their lack of reserve during the controversy.

A motion that Dr. Hahn again be asked to accept the bishopric was supported by a number of Synod members but ultimately was withdrawn in favor of a motion that a new, formal election be held.

Dr. Hahn, who is 43, would have become the youngest Evangelical bishop in Germany had he been consecrated last December in the ceremony at which his uncle, Bishop Hugo Hahn, head of the Evangelical Church of Saxony, was to have presided.

His great-grandfather, a missionary to Africa, is credited with converting the Herero tribe to Christianity; his grandfather was a prominent evangelist and one of the best known theologians in the Baltic states, and his father, Dr. Traugot Hahn, theology professor at the University of Dorpat, Esthonia, was martyred by the Communists in 1918.



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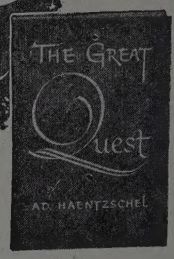

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